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Henrici 8<sup>vi</sup> at  
Strasbourg in Germany  
last page. 1530. see the



**T**he  
Psalter of David  
faithfully translated af  
every Psalm haupn=  
re/declarynge bresly  
stance of the  
Psal





eglad in v lorde (dere brothern)  
 & geve him thankes: which no-  
 weat y laste/ of his merciablc good-  
 nes hath sente ye his Psalter in En-  
 glishe/faithfully & purely transla-  
 ted: which ye may not mesure and  
 Juge astir the comē teyte. For the  
 trowth of y Psalmes muste be fe-  
 tched more nyghe y E blue verite/in  
 the which tonge Dauid / with the  
 other syngers of y Psalmes furste  
 sunge them. Let y gostly lerned in y  
 Holy tonge be iuges. It is y spiritu  
 all man (saith Paule) which hath  
 the spirit of god y muste decerne &  
 iuge all thynges. And y men quiet  
 ly sittynge (if the truth be shewed  
 the) muste iuge and stand vp and  
 speke (the furste interpret holdyn-  
 ge hie pease) god geve ye true spiri-  
 tuall & quiete sittynge iuges Amē.

Thei that forsake the counseles/  
 the wayes/the lernynge/and conuer-  
 sacion of the vngodly: geuinge the  
 selue wholl to y knowledg of god-  
 dis lawe/and to live ther after/ are  
 blessed: thoth' are wiked & vngodly  
 The blessed ar likened to a moiste/  
 fruitful tre faste planted by the wa-  
 ter side: y vngodly/to drie baie dust  
 scatred with the winde.



Blessed is y man  
 which walketh  
 not in the coun-  
 sell of the vn-  
 godly: and stan-  
 deth not in the  
 waye of sinners/  
 and sitteth not in the seate of y pe-  
 stilent scornere.

ut hath all his plesure in y la-  
 2.2.



eatus vir/

we of the lorde: and vpon it his minde is occupyed/ bothe daye & nyghte  
yche a man shalbe like a tre planted by the ryuerside: which will gyue forth hyr frutis in due time/ and hyr leues shall not with: for what so ever he shall do/ shall prosper.

But so shall not the vngodly: for they shalbe lyke duste which is dispersed with the winde.

Herfore thei vngodly shall not stande in the iugemēt: nether thei sinners maye abyde in the company of the rightwys.

For the lorde aproueth the waye of the rightwys: but y waye of sinners shall perishe.

**T**his psaline sheweth who war against god and his sonne Christ/ their vaine study/ howe god above

uare fremuerunt.

scorneth thei enfor semētis / howe that Christis kyngdome standeth and encrefeth whyles thei perishe/ & that the waie of helthe is to truste and to cleve to Christ oure kynge.

**W**herfore do the gentiles thus swell ad clustre together: wherfore do y people of y Jues thus gnaste in vaine?

Herfore conspyre the kinges of y erthe: ad the chiefe priestis thus caste their hedes together aginst y lorde and his anoynted.

Dauid let vs breke their bōdes: & let vs cast of their yokes.

But he that hathe his residence in heven derideth them: the lorde scorneth them.

hen shall he thurst them downe in his wrathe: and in his indigna

A. 3.



uare fremuerunt.

tion shall he all to trouble them.

Haue constitute and ordered my  
Kynge: to be over Sion my holy hill  
shall shew forth the lordie com-  
maundement: for he sayde vnto me  
thou art my sonne whom I haue  
nowre openly declared.

Ike of me and I shall give the y  
nations into thy heretage: to be thy  
nowre possession throughte all the  
worlde.

Hou shalt smyte the togeth with  
anyerne sceptre: and shalt breke them  
lyke eithen vessels.

owre therfore ye kynges be wi-  
se and vnderstande: ye rulers of y  
the becomēt to be monyshed and lerned  
erue ye the lordie besely: study to  
give hym his honour ioyfull with  
reuerence.

isse ye y sonne/lest he being wra

Domine quid. 4.

the yowre lyfe perishe for his an-  
ger shall be shortly kyndled.

and then blessed are all men that  
truste in hym.

David merueleth and complai-  
neth to the lordie of the multitude  
boldnes of his enimes and commit-  
teth hym selue with grete truste to  
the lordie which will shortly smyte  
them downe/ for no maner maye  
save/ and no mā is partaker of hel  
the but he truste in hym.

The songe or  
dite of David fleinge from his son-  
ne Absalon. This store is written  
in the seconde booke of the kynges  
frome the .15. cap. vnto the .20.



De: se what a sorte ther  
are that trouble me: full  
many ther are that tye

4.4.



omine quid.

ageinſte me.

any ther are that thynke thus  
vpō my ſoule: ſuerly ther is no hel-  
the to be loked fore frome god/vnto  
this man. Selah.

ut thou lorde/thou arte mi helpe  
& my glory: thou lyſteſt vp my hed.

He lorde I called vpon with my  
prayer: and he answered me even fro  
me his holy hill. Selah.

ſhalt lye downe and ſleepe/ I my  
ſelue ſhalt vprwake me: for the lor-  
de ſuſtayne me.

ſhal not feare/ye thouſādes fol-  
ke: althoghe they beſege me round a  
boute.

ryſe (lorde) ſave me (my god):  
thou ſhalt geve all my eninies ſuche  
a clappe on their cheekes that anon  
the tethes of theiſ vngodly ſhal be  
broken.

omine quid.

tis the lordis properte to ſave: &  
thy people it behoveth/to be holpen  
& endued with thi benefite. Selah

This wordes ſigniſieth y  
ſentence before to be pondred with  
a depe affecte/longe to be reſted vpō  
and the voyce there to be exalted.

David ſheweth the goodnes of  
god/and his helpe brought to hym  
whilie his ſonne Abſalon coniured  
ageiſte hym/ he reproveth the mad-  
neſſe/of the nobles of Iſrahel & ſpi-  
ryng ageinſte hym: and callith the  
to repentāce/aſtyr this he reioyſeth  
of the grete plentuousnes praſe ad  
ſuernee reſtored thorow y goodnes  
of god vnto hym.

Dauides ſonge vpon an  
instrument played for his victory.





When I called vpon y/thou  
answerd st me: which arte  
y god of my rightwisnes.  
For I was in a straight  
thou didest sette me at large: have  
mercy vpon me and heare my depe  
desyre.

men/ how longe entend ye to tur  
ne my glory into shame: how longe  
will ye love vayne thinges and se-  
ke lyes? Selah.

would ye knowe it/ that the lorde  
hath set aparte & chosen vnto hym  
his saynte: y lorde shall heare whē  
I call vpon hym.

Although ye be moved/ yet se ye  
fine not: pōdie all thinges in yowre  
mynd as ye lie in bed, that ye myght  
so set yowre hartis at reste. Selah.  
ake yowre sacrifice with right-  
wisnes: & put yowre truste i y lorde

any thinke sainge/ se who shall  
shewe vs owre desier: lorde let thy  
shyninge face illumine vs.

hou hast powerd my harte ful  
of gladnes: whete and wyne have  
ben encreased vnto them in tyme.

owe therfore (thei restored to pe-  
ase) I shall lie downe ad slepe: for  
thou (lorde) hast so ordred me that I  
maie live fre and false.

This Psal. is a praier of a man  
oppressed of wiked enimes/ whom  
whē he knoweth to be hated of god  
he taketh harte vnto hym ageine  
trusting y all perill passed he shall  
thanke god his sauoure in the con-  
gregation of his saintes: wherfore  
he prayeth god so to lede hym that  
he be not trapped with their snares  
and also to caste them downe and



etba mea auribus.  
to make gladde the faithfull.  
Da-  
vids songe played vpon an instru-  
ment for his victory into the coun-  
forte of his people.



Lysten vnto my wordis  
(lorde) and consyde my  
lowde complainte.  
Gue care vnto my  
kryng / my gouernur / and my god:  
for before the do I power forth my  
prayer.

orde thou shalt heare me in the  
mornynge: in the mornynge shal I  
make my prayer & loke vp vnto y.

or thou arte not the god which  
maye delyght in the vngodly: y wi-  
ked men shal haue no place with y  
ynners shal not abide in thy pre-  
sens: thou hateste who so ever are  
given to wickednes.

etba mea auribus.  
Thou shalt destroye theis trou-  
blers with their lices: bloudsheders /  
and men giue to deserte (lorde) thou  
shalt abhorre.

ut I vnder thy plentiuouse fa-  
uour / shal go to thy house: & shal  
worshippe the with reuerente fea-  
re in thy holy temple.

ede me forth of daunger for thy  
ryghtwisnes sake: and from y da-  
unger of my aduersaries: & let thy  
waye be defended to me.

or the truthe is not in their mou-  
thes / in their hartes they no esche de-  
sayte: their throte is an opyne gra-  
ue / & with their tonge they flater.

ive them into their sinne / o god /  
let the fall in their owne counsels:  
caste them downe & edlinge for the  
multitude of their synes / for again-  
ste the thei ar rebell.



erba mea auribus. Psal. 124.

ut thei mought reioyse who so  
ever truste in y: they mought praye  
perpetuallý also/ and thou defende  
them that they whiche seke the  
glory of thy name/ mought be glad  
of the.

or thou lorde shalt be favoura-  
ble & gracious to y rightwise: thou  
shalt compasse hym roundabout/  
with thy goodnes lyke as with a  
shylde.

**T**his Psalme conteyneth a fer-  
uent desyre/ and prayer of a mā gre-  
uously deiectione/ and wounded in his  
harte and sore fearynge dethe / but  
afterwarde reioysinge of helth re-  
stored hym. *The beginning of the Psalme.*

The songe of Dauid for his vic-  
tory played of the ten strynged in-  
strument.

Dominene. the full. Psal. 125.



Thy lorde / rebuke me not  
in thy wrath: nether cha-  
stise me in thy anger.

ut deale favourably  
with me (oh lorde) for full sore bro-  
ken am I: heale me lorde for my bo-  
nes are all to shaken.

My soule trembleth sore: but lorde  
howe longe?

urne the (lorde) and deliuer my  
soule: save me for thy mercys sake

or they verily that are in thys  
dcedly anguyshe cannot thinke vpon  
the: in theis helly paynes who may  
praise the?

am wery with syghing I shall  
water my bed euery night with my  
teares / so that it shall swimme in  
them.

My face is wrinkled and dried vpon  
with care and anger: my enemyes



Domine ne. *Psalm 6.*  
Have made it full thine with  
trouble.

Be voide from me ye workers of  
wickednes: for the lord hath harde  
my complaintis powerd oute with  
weepinges.

The lord hath harde my depede  
syre: the lord hath receiued my pe-  
tition.

Al myn enymes shall be shamed  
and astonned they shall be put to  
flight and confounded sodenly.

*The argument of the 7. Psalm.*  
In this Psalm / David desy-  
reth to be deliuered from the trou-  
blous and perelous persecution of  
Saul: he remembreth his innocen-  
cy he prayeth for the possession of  
his kyngdome y the people myght  
be gathred to god: all cursed mens  
hastenes put a waye / after this he

Domine deus meus in te.  
declareth that theis vngodly shall  
peryshe with their owne swerde /  
and so at laste he concludeth in the  
praise of god.

*The title of the Psalm.*  
The songe of David played v-  
pon a certaine musickall instrumēt  
which he sunge to the lord as con-  
cernynge the besenes to the which  
Dush the sone of Zemi put hym  
Rede this story in the seconde of y  
kynges .the. 16. Chap.

This Psalm serueth to be  
sayd of a man falsly vexed and  
troubled.

**O** lord which arte my  
God / my truste is in the:  
saue me from all that  
persecute me and deli-  
uer me.

Este this may raueshe my lyfe  
B



**D**omine de<sup>9</sup> me<sup>9</sup> in. *Psalm.*

like a lyon:tearing my soule/nomā  
Delyvringe me.

**I**orde my god if I haue commit-  
ted this thinge:if I be aboute to do  
so wiked a thinge:

**I**f I haue not done good for evel:  
ye/ if I haue not done good to my  
enymes/frely delyvritgethen from  
perelis:

**L**ete my enymye psecute my sou-  
le and take it:lete hym cast downe  
my life & burye my glory. Selah.

**O** my lord shewe thy selfe/re-  
pressinge the wrathe of my trou-  
blous aduersaries with worthy vē-  
geaunce:make me at y laste to eni-  
oye the authorite which thou haste  
given me.

**N**or so shall the congregation of  
thi people be gathered to gither be-  
fore the:ye/ if ther were no nother

**D**omine de<sup>9</sup> meus. *Psalm.* 10

cause / yet at the leste for y delyve-  
rance of thy poore congregation set  
forthe thy power.

**I**orde which arte the iuge of the  
people:iuge me after my rightwis-  
nes and innocency which thou es-  
piest in me.

**L**et the wikednes of the vngod-  
ly(I praye y)be made ons an ende  
of:& thou(o rightwise god)sercher  
of harte & reynes/ give prosperous  
good lucke to the rightwise.

**M**y defence is in god:the saviour  
of them which are of pure and per-  
fet harte.

**G**od is a rightwise iuge: & he is  
the God whos vengeance is redy  
at all tymes.

**I**f this man will not turne hym  
frome his evell:but will whet his  
sworde continually/ sende his bowe

*Psalm.*



**D**omine dominus noster. **Psalm 8.**

**S**ay/ & hym that will avenge hym selfe.

**S**hall therfore lokevp and wonder at thy heveng: lo/ theis are the workes of thy syngres / the mone/ and starres / thou haste set them so goodly.

**A**nd lo/ what thylge is mā mortall that thou thus remembrest hym? what is the sonne of Adam y thou regardeste hym so gretly?

**T**hou haste made hym not mych lesse ad inferior then Angels: with so grete dignite & glory haste thou endued hym.

**T**hou haste made hym lord of thy handy workis: thou hast cast all thinges vnder hys fete.

**A**s flocks of shepe all herdis of nere: and also the wyld bestis.

**A**n gyles of the aier and fysshes of

**Q**uiescebor tibi domine. **Psalm 92**

the see: ad what so ever swymmeth in the water.

**T**hou orde/ ye owre lord: howe woundrefull reverent is thy name in all the erthe?

**T**he argument into the 9. Psalm.

**D**avid in this Psalm. singeth his songe of victory: in the which he giveth thanks for his noble victorie vpon Goliath / afterwarde he extollet the rightwisnes of god which delivreth his children in tyme: at the laste he cōcludeth with prayer desyering god to repressse and to quench the vngodly.

**T**he title of the Psalm.

**T**he songe of David committed to the chaunter of the quere to be sunge vpon their muscalle instruments.

**B.4.**



Confitebor tibi domine. Psalms.



Shall magnifye the lorde  
de with all my harte: I  
shall shew forth all thy  
myracles.

I shall reioyse & glory in y: I shall  
spredethy name in y moste higheste  
or thou hast brought it so to pas  
se/that all my enyues are fled: they  
are ded on falling vpon a nother/in  
their flighte.

For thou hast given sentence with  
me: thou hast affirmed my cause/  
thou sittest in iugement a right wi  
se iuge.

For thou hast sore blamed y haithen  
the vngodly is fallen downe ded:  
thou hast quenched their name for  
ever.

O thou aduersary/hast thou de  
stroyed for ever: hast thou throned  
downe cytes: is their memoriall

Confitebor tibi domine. Psalms.

with them ded as thou thoughtest  
to bringe to passe:

O verely/ for the lorde raigneth  
yet still for ever: his seate of iuge  
ment is made redy.

He shall iuge y worlde of his right  
wisnes: & shall geve sentence vpon  
the people evenly.

He lorde shall be a refuge for the  
poore oppressed: in time of adflictio

In the shall they truste that know  
we thy name: for thou wilt not for  
sake the sekere of the lorde.

Bring ye to the lorde which dwel  
leth in Sion: declare his noble fac  
tis amonge the people.

For he maketh indurance for mur  
ther & forget not the bloudsheders:  
he shall not forget the krynges of y  
poore afflicte.

Have mercy vpon me (lord) behold



Confitioꝝ tibi Domi. Psal. 5.

my adfliction which I suffre of my  
hateres: lifte me vp even frome the  
very thresshold of Deth.

That I mought remembre all thi  
praises withyn the gates of Zion:  
I shall reioyse of the helth which  
thou hast brought.

The haithen are drowned i their  
owne pitte: & their fete are tyed in  
their owne nette which they bent  
so prevely.

oble is the lorde and full wyde  
is his pow': in that the vngodly is  
thus trapped in his owne snare/for  
suche is his praise. Selah.

The vngodly shal slide downe to  
hell: & all haithen that forgete god  
but the poore forsake shal not be  
forgoten for ever: nether y good hope  
of y afflict shal alwayes be wayne  
ryse lorde/let not y mortall man

Quare Domine reces. Psal. 10.

prevaile: execute iugemente vpon  
the haithen.

orde smyte them with feare: let  
ne the haithen to knowe their sel-  
ues mortall. Selah.

Commentary vpon the 10. Psal.

This Psal. is a prayer ageinste  
the perverse/ malicious & importu-  
ne men oppressinge & vndoinge the  
poore afflicte with crafty violence in  
y which also their intollerable pry-  
de/their vngodlines and both their  
craft to hurte & their study are all  
described.



Herfore abydest thou so  
farre (oh lord): wilt thou  
be hid from vs in tyme  
of ouer adfliction?

Why is the vngodly is a softe he  
psecuteth y poore afflicte: let them  
be snared with their owne crafty



ware Domine recessisti.

Desaite which thei study fore.

or what thinge so ever liketh hym that he praiseth / he bendeth him selfe al to lucte: he kareth not whether he speke well or euell of the lord.

his vngodly man loketh a los- te/ he regardeth not y there is eny god: nether is he in his thoughtis.

hat thinges he take in hande/ thei prosper a longe tyme to his mi- de thy punysshment is listop high frome hi/ he thinketh to cast dow- ne all his enymes with a blaste of his mouthe.

he thinketh in his harte I shall not fall: I shal cōtinue thorout the worldis with owte hurte.

his wordis swolme in piury/ frau- de/ & deceite: what so euer his tōge saith it his iniury and shewdnes

ware Domine.

he lieth bet to katche dekauid vil- lages: he killeth the innocent preve- ly/ his eyes are fast vpon the poore wretches.

he laieth prey watches/ he lieth bent lyke a lyon in his denne to de- vour the poore afflicte: he destroy- eth him whyles he drawe him into his nette.

he maketh hym selfe lyke a sikle wike mā: but the poore afflicte fal- a waye throu his strenghte.

he thinketh in his harte: god ka- rith not for theis men: he turneth his face frome them/ and will ne- ver se them.

ryse lord (oh god) lystop thy hād: despise not thy poore afflicte.

or how longe shall this vngod- ly blasphemie god: for he sayth in his harte that thou scist not.



ut thou seist verily/for thou be-  
holdist iniury and indignacion: and  
when it shall please the/thou wilt  
declare thy selue in very dede.

The poore afflicte committeth him  
selue to the: which art wonte to be  
an helper to the yonge fatherlesse.  
To breke the strength of the vn-  
godly & hurtfull man: folowe vpon  
hym fetchyng owte his vngodly-  
nes & then shall he nowhere apere.

The lorde is kynge for ever: and  
theis haithen vngodly haue peris-  
hed and are fallen from his erthe.

He despises of the poore afflicte  
the lorde hath harde: thou shalt gi-  
ue them a quiet minde/and thy ea-  
re shall be intent vnto them.

Godelyure y yonge fatherlesse/ &  
poore oppressed: so y this mortall mē  
shalt be no more feared vpon y erthe.

The argument into the 16. Psal.  
Here Dauid chalengeth thes mē  
which made hym to a voide and to  
flee frome every parte of the lord-  
ship of Istalet haupnge no place  
to hyde hym. He doth here also de-  
clare his truste in god and magni-  
fieth his iugement ageinst both  
good and euel. Recorde this store in the  
1. of the kynge frome the. 22. Chap.  
vnto the. 27. The title of the  
psalme. For Dauidis victory  
was this psalme sung.



Haue put my truste in y  
lorde: wherfore then bid-  
de me flee downe frome  
power hill like a birde?

For so the vngodly haue sente  
their bowe/and haue set their aro-  
wes theryn: to smyte the perfit in  
harte espied in prevy places.



or ther is no place suer to abyde yn: but what (I praye ye) have y rightwise deserved?

He lorde is resident in his holy temple: in heuē is his seate regall/ his eyes loke forth / he beholdeth to espye the sonnes of men.

He lorde examyneth y rightwise but he hateth in his harte y vngodly/ and the man also that loveth violence and wronge.

He will send fyre vpon the vngodly lyke rayne: breynninge lighteninges/ blimston/ and whot whirlewindis: for sich parte shall thei dilke.

or rightwise is the lorde: he loveth y rightwisman and fauoreth the maintayner of the righte.

¶ Here Dauid complayneth of the comen fall in euery place of righte

wisnes and faith: and y the krafted deceitfull flaterers occupye all places: he prayeth the lorde to have mercy of the poore afflicte whom thei vepe/ and that he wolde helpe them accordynge to his promise.



Hilpe lorde/ for full serwe faithfull are leste: amonge the childien of men.

It is but vainite what so euer on speketh to a nother: thei flater falsly shewynge on thynge with thei mouth: and kowerynge a nother in thei harte.

He lorde shall kut thei proude spekyng tonges: owte of thei false glaueryng mouthes.

Sich saye thus/ of tho thynges which we make/ we will change authouite of oure owne tonges: our mouthes are y auerite to y



shulde be ever lord to commaun  
de vs.

or the destructiō of my poore af  
flicte and for the raiynge of theis  
nedcone: now shall I ryse (saith y  
lorde) he shall saye with him selue  
I shall bringe them into sauynge  
helthe.

ore/the speeches of the lorde a  
re pure speche: they are lyke sil  
uer purified and tryed to the vtte  
most in cristen caldrens.

hou lorde preserve theis poore  
one: kepe them from this wiked  
nacion for ever.

heie vngodly hover aboute in  
every place: and where sicke bely  
bestie are promoted / ther encrease  
thei wiked childeine of men

Here David set in a Jeopardous

straight: calleth i his anguisshe to  
god for helpe: lest his enymes reioy  
se of his fall and that he rather hit  
selfe myght reioyse of his receiued  
helth & so magnifie worthely god  
his sauicure.



ore lōge lorde wilt thou  
tarei: wilt thou forget  
me for ever: howe longe  
wilt thou tūne thy fa  
ce frome?

ore longe shall I thus contin  
ue musynge with my selfe: filling  
my harte full of sorowre daye be  
daye?

ore longe shall myn enymye  
be thus exalted over me?

holdet answer me lorde / my  
god: kepe me weking lest I slom  
ber of deth cum vpon me.

elste peraventure myn enymie



ipit insipiens.

maye saye I preuailed ageinste  
him: for yf I fall my troubles wil  
reioyse.

ut I trust in thi mercy/my hat  
te shalbe glad of thi helpe: I shall  
giue thāke to my lord: for he hath  
rewarded me.

**H**ere Dauid complaineth all to  
be full of vngodly and very dam-  
nable men: he describeth their natu-  
rall disposition which there may  
no thyng be more corrupt/filthy &  
violent/and then he sheweth that  
vengeaunce abideth them: & helth  
abideth the innocentes whom they  
tredde vnder their fete.



He foloweth the wicked men/  
thinke in their harte: y  
god is not.

ward and abhomin-

ipit insipiens.

f.19

nable thinges do thei: now here is  
there on that will do good.

he lorde looked frome hevenes do  
wne vpon the men: to se if ther we-  
re eny that had eny knowledge or  
regarded god.

nd sayd/ is euery man and all  
togither swarued so farre frome y  
waye/ perished and vnprofitable  
that ther is no man that wyl do  
good: not one.

re thei so farre besidis them sel-  
ue all theis workers of wikednes:  
se/ thei deuoure my people as on  
shuld eteup brede/ thei are holden  
with no feare of the lorde.

herfore thei shalbe feared with  
feare incomparable: for god hath  
shaken the bones of thy besegers.

hou shalt despise them becau-  
se god hath repelled them: for god

L.3.



omine quis habitabit.

is in the iuste and rightwise natiō  
he scorned thē because thei fo-  
lowed the counsell of the poore af-  
flicte and put all thei truste in y  
lorde.

h/ wolde god that the sauynge  
heit he wolde ons cum to Israhel  
frome Zion: that the lorde wolde  
make an ende of the captiuite of  
his people / y Jacob might be glad  
and Israhel might reioyse.

In this psal. is described of wh-  
at liuinge & with what maners y  
right citesens of heven and mem-  
bers of Christis chirche muste be  
ownernde and endued.



Who shall dwell in  
thi tabernacle? Who  
shall sitte in thei holy  
hill?

omine quis ha.

fo. 20

ven he that liuet in senglē ad  
pure innocency: studet to do rig-  
htwisnes and speket the truthē  
even from his harte.

he that bakbiteth not with his  
tonge: and in no thinge hurteth his  
neghboure: nether suffereth him to  
be reviled or hurte unworthely.

ut abhorret sicke schlaunders  
us & naughty psons: & sicke as wor-  
ship the lorde he setteth myche by.

e and what so ever he sweareth:  
he will performe: althoghe it be to  
his grete hurte and hinderance.

nd ledeth not his money for a va-  
untage: nethe receiveth giftis agē-  
ste eny innocent.

he that studieth to do theis thin-  
ges: shall abide all wayes and ne-  
ver be moved.

C

L. 4



onserua me domine.

In this Psalm David desireth  
goddies helpe: affirminge that god  
hath no nede of his goodis / but y  
his goodis ought to serue his poo-  
re neghbo's which he call sayntis  
and thei that bestowe their goodis  
of eny other thynge then profiteth  
theis sayntes / make Idols with  
them.

**D**e fede me (god) for I ha-  
ve trusted in the: o my  
soule saye thou vnto y  
lorde: my goodis profit  
the nothinge at all.

shall therfore study with all  
my harte to helpe thy noble sayn-  
tes: whiche yet live vpon the erthe  
or thei which bestowe their go-  
odis of eny other thynge shall ma-  
ke them Idols ad folowre feruen-  
tly straunge goddes.

onserua me do. f. 21.

shall not offer their bloudy sa-  
crifices: no I wil not knowe ne re-  
membre the names of their Idols

he lorde is the portion of my he-  
ritage and my substance: my lot is  
in thy hande.

he lottis fell to me happely in-  
to plesaunte places: A goodly riche  
heritage chaunced to me.

shall thanke the lorde which  
hath well counseld me: but yet my  
raynes teache me theis thynge be-  
nyghte.

set y lorde evermore before myn  
eyes: fore while he is at my right  
hande I shal not slyde.

herfore my harte shall Joye &  
my tonge shall reioyse: ye my bedde  
shall haue suer reste.

or thou wilt not so forsake mi  
soule that it shulde goo and abide



**A**udi Domine iusticiam.

in y grave: neth' wilt thou the' suf-  
fre thi saynte to go into corruptiō  
thou shalt shewe me the pathe  
wheryn I maye go to life: thi pre-  
sens filleth men with all gladnes/  
all ioye is ever out laied be thi rig-  
ht hande.

**T**his Psalme is a fervent pray-  
er of Dauid: to be delivred frome  
the persecution of Saul as he dyd  
in the .7. Psalme declaringe his in-  
nocency desierynge helpe: he descri-  
beth the proude behavio' and vayne  
study of his persuers: and at la-  
ste he knowledgeth his felicitye to  
stande in the knowlege of god.

**L**orde hea' my rightwise  
prayer / and take vp my  
petition: geve hede vnto



**A**udi Domine. fo. 22

my prayer which I bidde with pu-  
re mouthe.

et thi iugement declare my in-  
nocency: shewe thi selfe to have re-  
specte vnto the righte.

erche my harte / and loke into it  
even in y night: trye me as metall  
with fyre / & yet shalt thou finde y  
my thought differ not fro my wor-  
de: endeavored my selfe to avoi-  
de menis wayes / accordynge to thi  
worde: & I kept the waie that  
fledde vnto me.

ake faste my stepis (I praie y)  
in thi pathes: lest my fete slide.

pon y I call for thou arte won-  
te to heare me (o god): save thine ear-  
re to me and heare my speche.

declare thy excellēt mercy: whi-  
ch attewonte to save men trusting  
i y frome y risers agēste thi right  
hande



**Audi Domine.**

cepe me even as the apple of thyn  
eye: and hyde me as though I were  
vnder the shadewe of thy winges.

Hyde me frome the violet vngod  
ly: hyde me frome my cmines (losin  
ge me in to take a waie my life

Rich have their prevy riches: &  
speke proundly with their mouthes  
owre laye thei a waight at owr  
er stepes: their eyes have they faste  
ned vpon vs to espye if they maye  
at eny tyme caste vs to y grounde.

elieth betlike a lyon evē flatte  
downe for his proie to be devoured  
he lurketh like y yongelion in his  
pleuy denne.

ryse lord & prevent him / cast hē  
downe: delivre mi soule from y vn  
godly whō thou vsete for thi swer  
elyuer vs frome theis mortall  
tall men which are thy hādē wher

**Audi Domine.** f.22

with thou smytest: even y mortall  
men addicte to this worlde.

Rich desyer their pie in this pre  
set life: to have thei beles filled wi  
th thy tresure / & their childern to ha  
ve enoughe: & also to leue to the ne

ut I armed with thy ri  
ghwisnes that beholde thy face: &  
shal be satisfied whē I shal vprwake  
arising in thy beuteous similitude.

This psal. is a noble victorious  
songe in y which Dauid firste de  
clarith his fervēt truste in god. thē  
en he expreſseth with howe grevo  
evely he was oppressed / afterwarde  
he sheweth y power of god / and his  
will toward hē & y by y descriptiō  
of a grete tēpeste / he sheweth his de  
fiance / his innocēcy / goddis iuge  
mentis against all men / his gret vi



Bernacle: congeling ther vnto blacke waters into thicke cloudes.

But at his shyninge presens theis darke cloudes vainished away againe: with haile stones and spery thundre boltis.

He lorde thodred i y heuē: y most highest sent forth his voice: with haile stones & fiery thondre boltis.

He caste forth his arrows & threwe the downe: he sent forth mych lyghthenyng & cast the in to grete feare. He hile thou thietnest & blaame. He mest (oh lorde) blowyng forth thi wilde: y holowe bakes of the floudis are sene vnder dyke: & y foundations of y worlde stande naked.

He put downe his hand fro above & toke me vp: he drewe me out of mine delyvred me frome the wat'rs. He mighty enimes / & fro my haters:

for thei prevailed ageinste me.

He prevented me beinge in icoperde with his helpe: the lorde was my rede. He led me forth & set me (socoure at large: he defended me because he favoured me.

He lorde gave me a styr: my right dealyng: and rewarded me according vnto y purenes of my handis. He obserued verily y waies of y lorde: & fell not vngodly fro my god. For I had all his decreis before myn eyes: and I dyd not thurste a waye hys lawe from me.

Behaved my selfe purely & pfitly toward hi: & toke grete hede lest I shulde comit eny evell thynge.

And the lorde hath rewarded my right dealyng: and the purenes of my handis which he aprovet.

For thou arte holy to y holy man



Thou hast thy selfe pure to y pure mā  
ith the pure innocent thou dea-  
rest pure innocently: & with y shre-  
wed mā thou plaieest y overwharē  
Thou hast verely saued thi poore  
oppressed people: & hast caste dow-  
ne men that loke a losse.

Thou (lorde) hast lyghtened my  
candle: my god hath put awaye my  
derkenes with his lyghte.

How y have broke y wholl  
raye of the bataile: thorough my god  
I overlepte the wallie.

God is he whos dedis are pure ad  
perfecte: the wordis of the lorde are  
putified & tryed lyke as with fyre  
he is a bukler to all y truste i hym.

Or who is god but the lorde: who  
is a defender but over god?

ven the same god which hath  
decked & endued me with a lordely

pow: & hath furthred my waye spe-  
e hath made my fete as (dely.  
lyghte as the fete of gotes: ad hath  
made me to overrunne places were  
they never so highe.

Thou hath exercysed and acustomed  
my handis with bataile: & hath ma-  
de me to breke bowes of stele with  
my armes.

Thou hast defended me with thy  
savage shyld & bukler: & thy right  
hāde staied me: thy favourable ient  
lence made me to have thover han-  
de of my enymies.

Thou didest hedge yn my waye  
that I myght go frely theryn: so y  
my heele shulde not slyde.

I folowed vpon my enymies and  
toke them: ar d never turned vntyll  
I had slayen them.

I slewe them: for they myghte not



stand in my handie: thei were thio  
ne downe vnder my fete.

Hou hast taught me to fyght/ye  
and that with a puissaunt power:  
as many as rose ageinst me/thou  
hast thruste them vnder me.

Hou broughtst it so to passe/ y  
my enymes were fayne to turne  
their backes: & I made the awaie y

hey kryed but there (hated me.  
was noman to helpe the: thei kried  
to y lorde/ but he answered the not.

Knocked them togither as small  
as duste layed redy for the winde:  
I trode them as small as the dirte  
of the streates.

Hou hast delyvred me from this  
chydryng and contencious people: &  
haste made me ruler over the gen-  
tyles/ the folke of whom I had ly-  
tel knowlege served me.

as sone as they harde of me they  
cam togither and did homage vnto  
me: the lyinge aliauntis were made  
subiectis and servantis vnto me.

Heis aliauntis were made dye  
for feare: ad trembled whyles they  
were shytp in stronge holdes.

And yet lyveth y lorde: my Defen-  
der mought be praysed/ and god my  
saviour mought be exalted.

ven god which hath geven me  
power to auenge me of my enymes:  
and hath subdued y people to me.

which hath delyvred me frome  
myn enymes: he hath set me over  
them which rose ageinst me & hath  
delyvred me frome y violent man.

herfore I shal magnifye y (oh  
lorde) with hyghe prayse amonge  
the nations: and shall synge with  
thankis gevyng vnto thy name.



hich hath made grete helth for  
his kinge: he hath dealte iustly with  
his anoynted David: and also with  
hys seade into everlastynge.

*The argument into the psal.*

In this psal. David declareth y  
excellēt vertue and power of god  
expressed in the meruelous creatiō  
of this present worlde above: & then  
he sheweth the preciousnes of god  
dislawe / at y last he prayeth to be  
preserved frō sinne & that what so e  
ver he thinketh or speket h mought  
be plesante and accepte before god



He hevens declare the  
maieste of god: and y fir  
mament sheweth what  
are his workes.

On daye succeding a nother whet  
teth continually owre thoughtis: &  
on nyght folowing a nother encre

sethe owre knowledge.

Heis creatures have nether spe  
che nor wordes: nether is their voi  
ces eny where harde.

And yet their poyntyng and shew  
yng hath taught all the worlde:  
& their dumme speche hath gone  
forth into all y cosce of y worlde.  
He hath fastened in them a taber  
nacle for the sonne: this sonne co  
meth forth of his cloudes lyke a  
bydegrome / y lyke a fresshe vali  
ant knyghte to make his course.

Some y farthest east parte of y  
hevens cometh he forth: haupyng  
his recourse vnto the other extre  
me: nether is their eny mane that  
maye hyde hym frome his heate.

He lawe of the lorde is perfect /  
refreshinge the soule: the testimony  
of y lorde is faithfull ministryng



eli enarrant.

wysdome to the vnlearned.

He commaundementis of y<sup>e</sup> lord  
are ryght: makynge glad the harte  
ho thynges which god comaun-  
deth are playne and pure: and lyg-  
hten the eyes.

He feare of the lord is pure and  
holp abydynge for ever: y<sup>e</sup> plesures  
of the lord are true and right in  
every parte.

More worthy to be despyed then  
goolde and precious stones: sweter  
then y<sup>e</sup> honey cōbe when it dropeth  
and thy servant is taught & mo-  
nyshe by them: that same obser-  
vynge of them is a grete rewarde

ho may perceyve and consydre  
what thyng is synne: purge me  
frome secrete evils.

Also turne thou theis grete syn-  
nes frome thy servant: lest they have

paudiat te do.

f. 29

dominacion over me/and then shalt  
I be pure and clere frome every  
grete synne.

et the speches of my mouth ad-  
y<sup>e</sup> thoughtis of my harte be plesa-  
unte & accept vnto the: lord my de-  
fender and my redemer.

This psal. is a prayer in y<sup>e</sup> which  
the prople praieyth for the helth of  
David goynge to an harde & Jeo-  
perdous bataile: and it is a ioyfull  
thankyng for his helth ad victory  
geven hym of god.

The dyte of David committed  
to the chaunter to be sunge.



When thou arte in eny stra-  
inte/then y<sup>e</sup> lord mought  
heare the: the name of the  
god of Jacob mought set  
the in savegarde.



**H**e mought sende y helthe fro his  
holy place: and from Zion mought  
he strengthen the.

**H**e mought remembre all thy of-  
feringis: & thy burnt sacrificis he  
mought accepte. **Salah.**

**H**e mought geve y thy hartis desy-  
re: & mought stablyshe all thi entet  
we shall reioyse i thi helth/in the  
name of our god lyfte we vpo w  
baners with triumphe/when y lor-  
de hath geuen the thy desyre.

**A**nd let every man saye: nowe do  
I knowe that the lorde hath prefer-  
red his anoynted.

**H**e hath harde hym from his se-  
crete hevenly place: y & that in the  
savyng power of his right hande  
we trusted in their chariets/ ad-  
sum in their horse: but we called  
vpon the mighty name of the lorde

which is over god.

**O**ver thei at thurst downe and  
all fallen: but we stande and are  
made faste.

**H**e lorde preserved vs/he is over  
kynges: and answereth vs when we  
call vpon hym.

**Psalm. 124.**

**T**his psal. is a victorions songe  
in y which y people reioyseth with  
thankis for the victory & other be-  
nefitis of God with the which he  
endued Dauid so excellently. And  
they prayse god thow whois go-  
odnes he accepted all thynges tha-  
nkfully.



**L**orde/ the kynges shall  
ioye in thy power: and  
shall reioyse gretly in  
thy helpe.

**H**ow haste gevē hym the desyers



of his harte: and the prayers of his  
mouthe thou hast not turned a  
wave. Selah.

thou hast prevented hym with  
all maner of benefytis: thou hast  
set a crone of precious stones vpon  
his hed.

we asked lyfe of the: & thou gavest  
it hym: ye ad that a full longe lyfe.

thy helpe turned hi to grete glo-  
ry: thou hast endued hym ryghtly  
with noble fame and clearnes.

or thou hast set hym i such esta-  
te that he maye flowe perpetually  
in all maner of goodnes: thy coun-  
fortable presens maketh hym glad

or this kynge trusteth in the lor-  
de: & he strengthened with y mercy  
of y moste hyghest shal not swarve

thy hade hath overtaken all thy  
enymes: thy right hand hath holde

as many as hated the.

thou hast brent them lyke a bren-  
nyng fornaice: when thy indigna-  
cion waxed hotte.

he lorde swelowed them vp in  
hys wrathe: & fyr consumed them.

heir progeny perished frome the  
erthe: ad their posterite wet worne  
owte amonge the men.

or they had bent their myschefe  
vpō the: thei began counsels which  
they myght not brynge to passe.

thou hast set them before y for a  
marke: y with thy bowe thou mig-  
hest shote them even in their faces

we thou lystrop lorde in thyn ow-  
ne pow: we shall synge with pray-  
se and magnifye thy strengthe.

**C** Here Dauid declareth hym selfe  
playnly to be the very figure of



Christe. Wherfore fyrst of all he singeth & cypriesseth his grete deuotion and downe fall: & anon after his exaltation/his encrease and purchasing of his kyngdome / even to the uttermoste partes of the lande and the continuance ther of vnto the worldes ende. ¶ The title of the psal. It is the songe of Dauid committed to the over chaunter to be sung of the erly harte or of the daye starre.

**M**y god. My god: so/wherfore forsakest thou me? howe farre is thy helpe frome my oute cryinge?

My god/shall I thus crye and call vpon the all daye and yet wilt thou not heare? shall I crye all nyght & neuer cease?

¶ Truly yet arte thou that holy on

whiche dwellest in Israhel exulting the with prayse.

¶ Our fathers trusted vpon y: they trusted vpon the & thou deliueredst them. They cryed vnto the and (them) were deliuered: thei trusted vpon the and were not shamed.

¶ But as for me/ I am but a worme and no man: even the very opprobry of the men/and an abiecte from the vileste folke.

¶ Alas see me made but a laughing stocke on me: they mocked me with their lippes: and wagged their heades at me.

¶ Prayinge / this vylene referred all thynges to the lord: let hym now deliuer hym/ yf he wyll/ for he loveth hym well.

¶ But yet thou arte he which leddest me owte of my mothers wombe



Deus meus: Deus.

my none refugy / even frome my  
mothers teates.

As sone as I came i to thys worlde  
I was layed in thy lappe: thou  
arte my God even frome my mo-  
thers wome.

O thou not farre frome me: for  
my trouble draweth nyghe / nether  
is ther eny man that will helpe.

Her are beset me roundabout  
grete studdy steares: yf fatte bul-  
les of Bashan haue hedged me yn.

Yke a roynge lyon pantynge &  
gappynge for his poye: their mou-  
thes ar opune vpon me naked be-  
fore them.

I ranke a waye lyke water: all my  
bones shoke oute of ioynte: my har-  
te with yn me melted a waye lyke

the moyster of my body waye.  
was dryed vp / & I was lyke a pot:

Deus meus / Deus. Psalm. 33.

herde: my tōge cleved to the sydes  
of my mouth / thou hast dieste me  
to my grave.

For even lyke dogges they came  
about me: the chyche of nyuous  
me hedged me yn / they dygged tho-  
row my handes and fete.

As I mā myght have tolde all my bo-  
nes: & they gasynge vpon me thus  
petiles entreted / toke their plesure

Hei parted my over clothes to  
them selve: and for my tother cote  
they casted dyse.

But thou (oh lorde) be not farre:  
O my strength / haste the to come &  
help me.

Deliver my lyfe frome the deth  
stroke: and my deare soule frome  
the wodnes of theys dogges.

Save me from y mouthes of theis  
lyons: and defende my poore syme.

E



plenes frome the hornes of theis  
vnicorne.

I shall spiede thy name amonge  
my brotherne: in the myddes of the  
congregation I shall prayse the.

saye / ye that feare the lord se  
ye ye prayse hym: all ye of the scade  
of Jacob glorifye hym & all ye of  
the progeny of Israhel feare hym

for he hath not despysed nor ab  
horred the troublous affliction of y  
poore: in no maner of wise turneth  
he his face from him: but when he  
kried vnto hym he harde hym.

I shall prayse the in the grete co  
gregatiō: I shall performe my vo  
wes before his worshypers.

The meke men shall eate and be  
satisfyed: thei y seke the lord shall  
prayse hym / thei hatte shall lyve  
and ioye for ever.

The dwellers in the extreme par  
tes of the erthe shall remembre them  
selves & be turned to the lord: & all  
haithen nations shall fall downe  
before the.

For the kyngdome is the lordie: &  
he is lord over all naciōs.

All the ryche men of y erthe shall  
eate & do hym homage: thei shalbe  
bowed downe before hym and de  
scende into their graves / for thei  
maye not prolonge eny lyfe to thei  
ir soules.

But their posterite shall serue hi:  
and shalbe noumbred to the lord  
for ever.

And thus their chyldeys chyldeys  
shall shewe y rightwisnes: which  
he hath geuen to the pcople which  
is yet to be borne.

¶ An argument into the. 23. Psal.



ominus regit me. *Psalm 23.*

In this psal. David declareth & setteth forth y<sup>e</sup> merveles<sup>9</sup> suerte of y<sup>e</sup> truste in god/ and also how blessed a thinge it is. The songe of David



The lord is my pastore & feeder: wherefore I shal not wante.

He made me to feade i<sup>n</sup> a full plentuous batle grownde: & dyd dreyve and retche me at layser by the swete ryvers.

He restored my lyfe and led me by the pathes of rightwisnes: for his names sake.

Y<sup>e</sup> if I shulde go thorow the myddes of deth: yet wolde I feare non evell: for thou art with me: thy staffe and thy shepe hoke counfort me. Thou shalt sprede and garneshe me a table/ y<sup>e</sup> and that in the syght of myn enymes; thou shalt souple

ominus regit *Psalm 23.* 34

my hed with oyntment/ & my full cuppe shall laughe vpon me.

Y<sup>e</sup> and thy mercy & ientlenes shall folowe me all my lyfe: I shall sitte in the house of the lord a longe tyme.

*Psalm 24.*  
In this psal. David syngeth all thynges to be y<sup>e</sup> lordis / howe wonderfully he hath layde the foundation of the erthe vnder the see & yet therthe apereth above it: he asketh a question who shal entre yn to the kynghdom of god/ & answerith ther to/ concludynge all thynges be they never so stought & strōge to be obedient to his worde & to be opened at his plesure whiche is the most valeaunt & glayous kynge.

*The rule of the psalme.*

The songe of David.

E. 3.



Domini est terra. Psal. 24.



He erthe is the lordis ad  
all that is conteyned in  
it: the rounde worlde ad  
all that inhabit it.

For in y see hath he set hys foun  
datide: & hath bylded hys above y  
who shall clyme into y (floudes  
hys of the lorde: or who shall ab  
pde in his holy place?

Innocent in his dedes and he y  
is pure i harte: that hath not extol  
led hym selfe proudly vnto vanitel  
neth: hath sworne for eny desayte  
his man shalbe fed with the bles  
sing of the lorde: ad with the mer  
cy of god his savioure.

This is the nation geuen all vnto  
him and seketh hym: this is the ve  
ry ryght Jacob. Selah.

O ye gates lyft vp yowre selues  
ye gates everlastige be ye opened: &

Domini est terra. Psal. 24. fo. 35

this glorious kynge shall inentre.  
Who is this kynge that is so glo  
rious? it is the myghty valeaunte  
lorde/noble in power/a lorde excel  
lent in strength to wage bataile.

O ye gates lyfte vp yowre selues:  
ye gates everlastige be ye opened &  
y glorious kynge shall inentre.

Who is this kynge that is so glo  
rious? it is the lorde of hostes/ it is  
he/ y is thys glorious kynge. Selah

The argument into the. 25. Psal.  
This Psal. is a prayer of an ho  
ly man oppressed with synne & wi  
th the hasty violence of his enimes  
wherfore he praieth the lorde to de  
lyvere hym from his synnes: to te  
che hym his wayes to deliure hym  
from the fury of his enymes/ and  
that for his mercyes sake thorow  
which he was wonte to save sicke

Ps. 4.



Ps. d te Domine leuau. fo. 35.

as trusted in hym and not to forsa-  
ke synners holden yet with eny fe-  
are and truste which both he kno-  
wedgeth of hym selfe: and at laste  
he setteth to a lytell prayer for all  
the people of god. ¶

The songe of Dauid.



Unto y (oh lord) I lyft  
vp my minde: my god I  
truste in the / let me not  
be shamed lest my enemy  
mes reioyse vpon me.

For they shall not be shamed who  
so ever depende vpon the: but they  
shalbe shamed y wrongfully hitte  
innocentes.

¶ Bewe me thy wayes lord: & w<sup>d</sup>  
te me to thy pathes.

¶ I c<sup>d</sup> me forth for thy faithfull  
truthes sake:acquaynte me with y  
for thou arte god my savioure / of

Ps. d te Domine. fo. 36.

whom I depende perpetually.

¶ orde remembre thy mercy and  
thy gracious savoure: for in theis  
thynges thou excellest even from  
the begynnyng.

¶ But y synnes of mi youghth with  
my vngodlynes also remembre th<sup>o</sup>  
ou not: remembre me accordyng to  
thy goodnes & for thy mercyes sa-  
ke (oh lord).

¶ Good and rightwysse is the lord:  
wherfore he will instructe and tea-  
che synners the waye.

¶ He will make the lowe lyons to  
goyn rightly and in good ordre:  
and will teche me ke men his waie

¶ All the pathes of y lord are mer-  
cy and faithfulness: to thoie men  
whiche kepe touche and conuen-  
unte with him.

¶ For thi names sake (oh lord) for



**Ps. 124.** **Ad te Domine.**

geve me my wykednes; for it is ver-  
ty myche.

Ho so ever that man be that fe-  
reth the lorde: he shall teche hym y  
chosen rightwape.

His mynde shall enioye god thin-  
ges; and his posterite shall possesse  
the lande as right heritage.

He lorde is a secrete suer thyng  
to them that feare hym: and them  
shall he make to knowe his conue-  
naunte and promyse.

My eyes shalbe ever vpon the lor-  
de: for he will drawe my fete owt  
of the net.

Beholde me and have mercy vpon  
me: for I am a lone forsaken / full  
of affliction.

He sorrowfull syghes of my har-  
te encrese more and more: lede me  
oute of myn Anguyshe.

**Ps. 125.** **Ad te Domine.** **fo. 37.**

Beholde my poore state and my  
hevenes: forgeve me all my synnes  
Considere my enimes for they ar  
full many: and with furious hatre-  
de thy persue me.

Repe my soule and delyvre me lest  
I be shamed: for I have put my tru-  
ste in the.

Defende me that I maye lyve ri-  
ghtly hurtynge noman: for of the  
do I depende.

Redeme (a lose) Israhele (oh god)  
from all his adversytes.

**Ps. 126.** **Ad te Domine.**

Here David declareth into the  
example of goodmen howe earnest-  
ly (god approvyng it) he was ge-  
ven to innocency fleyng the com-  
pany of evyl men geuinge grete  
study to godlynes afterwarde he  
declareth what vengeance as



Iudica me Domine. *Psalm 138*

Bydeth y vngodly: whils he him self  
ve lyved faithfully & howe y he de-  
spised no thylge more then y glory of  
god to be spiede a brode & knowne.

**B**E Judge for me (lorde)  
for I am porposed te lyve  
innocently: ad whyles I  
truste in y lorde I shall  
not wavere.

**L**ove me (lorde) & serche me: trye  
my reynes / and my harte / lyke as  
metall with syer.

**F**or thy mercy is ever before min  
eyes: I lede my lyfe in thy faithful-  
nes.

**I** have not delyghted in the com-  
pany of vayne men: nether have I  
associated my selfe with theis ho-  
lowe and subtyl men.

**I** hate the chyrche of hurtfull ad  
noyous men: nether have I conspi-

Iudica me Domine. *Psalm 138*

red with the vngodly.

**I** shall endeure my hādes to be pu-  
re / voyde all desait: and thy altare  
(oh lorde) shall I go aboute.

**S**o synge thy prayse and to she-  
we forth: what so ev<sup>r</sup> woundrefull  
dede thou hast done.

**H**orde / dere beloved is thy house  
vnto me: and the seate of thy beute-  
full tabernacle also.

**M**ake not a waye my soule with  
the vngodly: nether yet my life wi-  
th theis bloudy men.

**I**n whos handes desayghte is tur-  
ned and kanueste: and their righte  
hande is full of bybes.

**B**ut I lyve harmles and innocen-  
tly: redeme me and have mercy v-  
pon me.

**M**y fote is fastened in a place well  
worthy for me: in the congregatiōs



ominus illuminatio. *Psalm 27.*

I shall magnifye & prayse y<sup>e</sup> lord.

*The argument of the 27. Psalm.*

Dauid sunge this psalme: beyng  
in sum grete perell in the which  
he remembryng the promyse of god  
dyd animate hym selfe strongly a-  
geinste so present and stormy tem-  
pestes: promysynge hym selfe victo-  
ry vpon his enymes and quyte ly-  
fe in hevenly meditations / he ma-  
keth his vow to gyve thankes / ad  
thus he confirmed with faste hope  
desireth the helpe of god praynge  
to teache him his waye: and ageine  
he exciteth hym selfe to trust stro-  
ngly in god. *The title. & Dauid  
his songe.*



The lord is my lyght ad  
my sauynge helpe: of  
whom then shall I be a  
frayde?

ominus illumi. *Psalm 27. f. 39*

The lord is the stronge defense  
of my lyfe: of whom then shall I  
be a frayde?

Then the noyous and harmfull  
men which were my aduersaries fall  
vpō me to devoure my flesshe: then  
shall they smite them selfe against  
the rocke and fall.

And yf they picke felde and ben-  
de their ordinaunce ageinste me:  
yet shall not my harte feare.

If bataile be bente ageinste me: yet  
shall I truste to the promyse of god  
On peticion asked I of the lord  
which I wyll folowe vpon: that is  
I myght sitte in the house of y<sup>e</sup> lor-  
de all dayes of my lyfe.

Where I myght beholde the beu-  
tiful regaltie of the lord: and vi-  
sit his holy temple.

For he hath hyd me as thogh I



were in hys tabernacle in tyme of  
pescution: he shall hyde me in the  
prevy place of his tente/ and shall  
lyfte me vp in to a rocke.

He shall geve me the over hande  
of myn enymes which have com-  
passed me yn: and I shall offre io-  
yfull sacryfices I shall synge and  
playe the psalmes before the lorde.

orde heare my voyce/ I call vpon  
the: have mercy vpon me and an-  
swere me.

My harte thoughte vpon the: I  
sought to se y/it is y lord y I seke  
urne not thy face frome me: suf-  
fre not thy servant to slyde in thy  
wrathe: hither to hast thou bene  
my helper: caste me not nowe a-  
way/nether forsake me (o god my  
savioure.)

or where my father & my mo-

ther fayled me: there the lorde ga-  
therd me to hym.

orde teche me thy waye ad lede  
me forth in the right path: frome  
them that laye awaight for me.

Let them not take their plesure  
vpon me which are my troublous  
enymes: lyinge witnesses stode to  
gyther styffe ageinste me.

Whis violens had grevously op-  
pressed me: had I not beleved to e-  
nioye thois thinges which are go-  
ode amonge the lyyunge men.

Depende and waight thou vpon y  
lorde: be thou stronge/it is he that  
shall strengthen thy harte/ Depen-  
de vpon the lorde.

Here David expreßeth his pra-  
yer wherby he beinge in some gre-  
te perell as paraventure in the co-



Ad te Domine. Psal. 124.

curatiō of Absalon/ fyrst Desyreth  
the helpe of God: furthermore he  
prayeth that he hym selfe beyng  
innocent myght not be ioyned w<sup>th</sup>  
the y<sup>h</sup>armfull in vengeaunce takin  
ge/ then Desyreth he that w<sup>th</sup> they  
iugement myght fall vpon theis  
vngodly. After this he remembreth  
a certain hymne wherin he geueth  
God thanks for his victory and  
helth/ and laste of all he biddeth a  
prayer for the people.



Don the (lorde) do I call  
which arte my stronge  
defense: despise me not/  
nether forsake thou me:  
vnlesse I be lyke men let downe  
into their graves

heare my prayer: whyle I krye  
vnto the and lyfte vp my handes  
vnto thy holy temple.

Ad te Domine Psal. 124. f. 41.

Donke me not in to vengeaun-  
ce with the vngodly/ with thois  
which studye for shewrednes: spe-  
kyng pesably with their negh-  
bours whyles they noysshew euell  
in their hartes.

Geve them as they deserve and  
after their malicious study: geve  
them after their dedis/acquyte the  
their deservynge.

For they regarded not the workes  
& dedes of y<sup>e</sup> lorde: he shal therfore  
destrope them/ & not edyfyie them.

sayed be the lorde: for he hath  
harde y<sup>e</sup> depe despyes of my mynde  
he lorde is my strength he is my  
bukler in hym trusted my harte &  
I was holpen: wherfore my harte  
reioysseth & I shall magnifye hym  
in my songe.

he lorde is their strengthe: and

f. 2.



**Afferte Domino.** *Psalm 124.*

a sayynge power to preserve hys a  
nointed.

ave thy people / do good to thy  
heretage : fede and govien them / &  
lyfte them vp for evermore.

**T**his is a prayse in y<sup>e</sup> which Da  
vid magnifyeth god for his power  
and vertue which he declareth by  
thondre & other hevily tēpestes al  
so he reioyseth of his beneficēs shē  
wed vpon his people of Israhe<sup>l</sup>.

**G**ive vnto the lorde ye that  
excell in myghty power:  
geve ye vnto the lorde ho  
nour and the prayse of his power.

ve the lorde worshippe worthy  
his name : honour the lorde in his  
holy kynges haule.

he voyce of the lorde is in the  
watery cloudes; God whois maie

**Afferte Domino.** *Psalm 124.* f.42

ste is to be feared with reverence  
thondreth / the lorde is declared v  
pon grete waters.

he voyce of the lorde is passyn  
ge stronge: the voyce of the lorde is  
full of maieste.

he voyce of the lorde smyteth to  
gither cedar treis: the lorde breketh  
to gyther the cedres of Libani.

e maketh the mountayns of Li  
bani & Hireion to lepe to gither ly  
ke calves: thei ranne to gither like  
y<sup>e</sup> calves off unicorns.

he voyce of the lorde: casteth ad  
kutteth forth fyery lyghteninges

he voyce of the lorde maketh y<sup>e</sup>  
deserte to quake: the lorde made e  
ven the deserte of Rades to tremble

he voyce of y<sup>e</sup> lorde maketh har  
tes and does to grone and to braye:  
and unkoveth the thicke wodes /

**ff. 3.**



**fferte Domino.** Psal. 138.

which all maketh for his praise to be sayd in his temple.

He lorde ruleth over the uniuersall floude: the lorde there kepeth resydens/a kynge everlastynge.

He lorde ministreth strength to his people: the lorde is beneficyall to his people gevyng them prosperous pease.

**The argument into v. 30. Psal.**

In this psal. David geveth thanks for his helth restored: wher vpon he declareth with a depe affecte y goodnes of god which sedeth adversite to his chosen for a good ende: which is but an howre in respect to the ioyes everlastynge: here he maketh protestation that he desyreth not longe lyfe but only to mayntayne and to encrese tho thynges which make for goddis glory &

**Exaltabo te do. Psal. 30. f. 43.**

the helth of his sayntes. **The** title of the psalm. **A** songe or a dyte sunge and played in the dedication of Davidis house.

**I** Shall exalte the (lorde) for thou haste exalted me: and haste not made my enymes to reioyse vpon me.

Oh lorde my god/I have called vpon the: and thou hast healed me.

Lorde / thou haste led my soule forth of my grave/ thou hast restored my lyfe lest I shulde have gone downe into the pitte.

Ye sayntes of the lorde synge vnto hym a prayse: & se that ye spredde his holy memoriale.

For it is but a moment that his wrath endureth: but longe is y lyfe that cometh of his benevolence.

Oppynge and waylynge cometh

**ff. 4.**



**¶** *Altabo te Domine. Psal. 40.*

**¶** At the even tyde: but anon after  
gladnes aryseth with y morninge  
hen all thynges wer prospero<sup>9</sup>  
about me / I thought with my sel  
ve that I shulde never slyde.

**¶** Forde / of thy good will / thou sta  
blyssedst my kyngdome lyke an  
hill: for as sone as thou hadst tur  
ned away thy face / I was a ston  
ned and troubled.

**¶** He lorde called I vpon: to the  
lorde dyd I make my prayer.

**¶** I sayd with my selfe: what profy  
teth my lyfe yf I be put nowre i to  
my grave: shall the duste of my  
karcasse magnifye y / or yet declare  
thy faithfullnes?

**¶** Heare lorde and have mercy vpon  
me: (lorde) be thou my helpe.

**¶** Thou hast turned my moornynge  
ge into ioye: thou hast shaken me

**¶** *Altabo te Do. Psal. 40. f. 44*

oute of my moorninge sacke & cle  
thed me with gladnes.

**¶** Herfore my tonge shall synge  
thy prayse / & shal not ceasse: (lorde  
my god) I shall magnifye y with  
prayse into everlastynge.

**¶** *The Commendation of David.*

**¶** In this psal. David sheweth by  
what thynges he stablesthed his  
hope: what he desired / of what thi  
ges he complayned: & in what state  
he was / and mynde when he was  
compassed in of Sauls hoste in the  
deserte of Maon: when for angua  
she of mid he sought flyghtes but  
all in vayne. After this he moveth  
vs to consydre the meruelous go  
odnes of god aginst every man y  
feare hym: and exhorteth to seke y  
knowledge of God which maye  
not forsake eny y deped vpo hym.





In the (O Lord) have I  
trusted / let me never be  
shamed: for thy rightwi-  
snes sake delyue me.

Lowe downe thyn eare vnto me  
spede the to delyue me / be thou my  
stonney rocke wherop I myght  
sitte fast / be thou my stronge defen-  
sed castell wheryn thou maist pre-  
serve me.

Or thou arte my rocke and my  
bulwarke: wherfore lede thou me  
forth for thy names sake and ta-  
ke the charge of me.

Lede me forth of the nette which  
they have set so pively for me: for  
thou arte my strength.

Betake my spirit into thy han-  
des: for thou shalt redeme me (lor-  
de my god) which kepest true pro-  
mise at all tymes.

I hated theis vaine wittches obs-  
eruinge inchantmentes: for I cle-  
ved and trusted to the lorde.

I shall ioye and reioyse vpon thy  
mercy: for thou hast looked vpon mi  
affliction / & hast knowne my sou-  
le beinge in anguisshe.

Whether hast thou shitt me vp in  
handes of my enymes: but hast set  
my fete at large.

Haue mercy vpon me / for anguis-  
she and tribulation ar com vpo me:  
my face / soule / and body / ar wasted  
a waye for anger.

My lyfe is brokē sore with siknes  
and my yeaeres with sorowfull si-  
ghes: my strength is wasted for so-  
row of minde beholdinge thynges  
a misse / & my bones wer consumed

I was reuyled of all my aduersa-  
res / and chesly of myn owne negh-



In te Domine speravi.

bours: myn owne familiare acquaintance abhorred and feared me: & they that se me. a non ranne forth at doores frome me.

I fell frome their hartis/clene forgotten as on y had bene ded: I was as a thyng all forloine.

For I harde grete offenses put vpon me/ye and that of many men: feare closed me aboute when they toke their counsell to gither ageinste me/for they counselled craftely to take a roape my lyfe.

But I trusted in y (Olorde) I sayd that thou arte my god.

The tyme of my age is in thy hande: Delivre me frome the hande of myn enymes even frome the which persecute me.

Let thy presens shyne vpon thy swat: save me for thy mercys sake.

In te Domine. Psal. 46.

orde suffre me not to be shamed for I have called vpon the: let the vngodly be shamed and be noumbred with them that ceasse in their graves.

Let their spynge mouthes be made dumme: which speke proude thynges arrogantly with despite ageinste the rightwisman.

Howe bountuouse are thou good things which thou hast layed vp in store for thy worshipers: ye/y which thou hast done all redy to them which committe them selues to thy faithfull promyse / ye and y before all mortall men.

Thou kepest them from the stonbyng stocks of theis proude men: and hydest them prively before y: thou hydest them in thy tabernacle frome their sclanderous tonges.



*De te Domine speravi.*

rayſed be the lorde for he hath wrought his excellent mercy mercifully with me: ye and that in a cyte well defended.

When I ſad ſo haſtely thought ſaynge: I am caſt oute of thy ſyght: but yet for all this thou haſt my deſyer when I kried vnto the. Oare ye the lorde as many as are his ſayntes: the lorde defendeth and kepeth his faithfull and rewardeth theiſ proude doers plentifully.

Be ye ſtronger and he ſhall ſtabliſhe youre hartes: as many as depende and truſte vpon the lorde.

*In this Pſalme. David declar-  
eth all punyſhment to come for ſinne. Wherefore he affirmeth y man  
to be happy whos ſinnes are forge-*

*Beati quorum. Pſal. 124. fo. 47*

ven: alſo that the deſenſe of god cometh thorow pure confeſſyng of our ſinnes vnto hym and inſtant prayer: then teacheth he howe men ſhulde knowe y iugements of god which dealcth punyſhment to the vngodly and good thingz to y goodmen: wherof the good men maye gretly reioyſe in god. *The title of the Pſalme. An inſtruction or a leſſon of David.*

**B**lessed is he whos vngodlynes is forgiven: and whos ſinnes are covered.

Blessed is that man to whom the lorde rekeneth not his sinne: nether is ther in his ſpirit any deſſemblinge deſaite.

Whyles nowe I helde my pease dayly muſinge with my ſelue: and other whyles kried oute: my bones



wasted for sorowe.

or daye and nyghte thy hande  
pressed me downe: mi moister was  
dried up like as on tosted in y mid-  
dis of somer. Selah.

Thou shalt knowlege my sinne and  
shalt not hyde mi wikednes: I th-  
ought sayinge with my selve / I sh-  
all confesse my vngodlynes wh-  
ich is ageinste me to the lorde: and  
thou even straite forgaveste me  
my wykednes which openeth his  
selfe by my vtwarde sinne. Selah.

or the which / even every sainte  
shalt praye vnto the in tyme of be-  
sechyng: and then if affliction co-  
me vpon hym like a grete swellin-  
ge floude / yet shalt it not touche  
hym.

Thou arte my defender frome tri-  
bulation: thou shalt kepe me / and

shalt make me glad exceedingly for  
my deliveraunce. Selah.

I shall instructe the / and teche y  
the waye wheryn thou maist go:  
I shall counsel the / and se for the  
right well.

Se that ye be not as horse or mu-  
le which are vnreasonable: whos ch-  
aues muste be refrained with bit &  
bydle / lest they stryve ageinste y.

any sorowe fall vpon the vn-  
godly: but hym that trusteth in y  
lorde: mercy closeth round aboute.

Be glad therfor in the lorde and re-  
ioyse ye rightwise: make ye mery  
all faithfull and vpight in harte

This is a very prayse / worthy  
mych to be noted and red / in the ro-  
hich first he exhorteth vs to mag-  
nifye god: then he sheweth all thi-



ges to be replenished with his goodnes/ makinge mencion of his marvelous creacion and governaunce of this worlde/ And atlast he singeth on god to have made and to give all thinges/ and to be ever mercifully present with his beloued/



Be glad ye rightwise for the lordis sake: for praise becometh iuste men.

Magnifye ye the lorde in praise with harpe and lute: singe ye vnto hym with ten stringed instruments.

Singe ye vnto hym a newe dite: tune it sweetely with ioyfull melody.

That so euer the lorde hath instituted: it is right/ all his dedes procede of faithfulness.

He loveth to do all thinges right.

wisly and in due ordre: ther the swimmeth in the mercy of the lorde.

By the commaundement of the lorde/ hevenes were made: and all their ornaments at his biddinge.

He gathered to gither and included the waters of the see as ye would saye into a botell: & laydvp their depneses like tresure.

Let all regions therfore feare y lord: let all that inhabit the rounde worlde drede hym.

For it is he which so sone as he had spoke the worde/ althinges were present: every thinge standeth perfecte even as he commaunded.

He lorde scatreth the counsell of the haithen: and maketh vaine the thoughtes of the people.

But the counsell of the lorde standeth for ever: y thoughtis of his hat



**P**ultate iusti in. **Psal. 33.**

te endure thowrote all worldes.

**T**he appe is that nation which hath  
the lorde for their god: even y peo-  
ple whom he choseth to hym selfe  
in the place of his possessed hereta-  
some hevens the lorde lok- ge-  
eth downe: and beholdeth narrow-  
ly all men.

**T**ome his suet seate: beholdeth  
he all the inhabitours of the erthe  
e made also y hartz of all men:  
he vnderstandeth what so ever they  
have done.

**K**ynge is not saved because he  
hathe a grete hoste: nether the va-  
liaunt capitaine escapeth perels  
thorow his owne puissaunt pow<sup>r</sup>.

**T**hat horse shall deceiue the/ by  
whom thou lokest to be saved: he  
shall not deliue the be he never so  
stronge.

**P**ultate iusti in. **Psal. 33. fo. 50.**

**B**ut behold/ it is the lordis eye y  
is vpon them which feare hym: ad  
depende vpon his mercy.

**T**hat he myght deliure their sou-  
les frome deth: and nourishe them in  
tyme of hunger.

**O**ur soules mought truste in y  
lorde: he is our helpe and in stede  
of a bukler.

**I**n hym shall our harte ioye: for  
we truste in his holy name.

**T**hy mercy lighten vpon vs (O  
lorde) even as we depende and tru-  
ste vpon the.

**T**he sequene into the 34. **Psal.**

**I**n this **Psalme** **Dauid** moved  
of that same singlere benefyte by  
the which god meruelously prefer-  
red hym when he was knowne of  
**Achis** kynge of palestine (whos  
kynge were called alwaies **Abi-**



Benedicam Dominum. Psal. 34.

the lord: happe is that man that trusteth in hym.

Worshype ye the lord which are his saintes: for his worshipers shall never wante.

Stronge lyons shall fainte and famesshe for hunger: when no good thyng shall fayle the diligent seekers of the lord.

Have done childrene and heare me: for I shall instruct yowre vnto goddis worship.

Who so ever thou arte which desyrest to lyve: and lovest longe lyfe to delight in goodnes.

Kepe thy tonge frome evel reporte & thy mouth frome defaitful speche: & thou do no man wronge: but be thy selfe to goodnes: seeke studiously and folowe upon pease.

The eyes of the lord are fastened

Benedicam Do. Psal. 34. f. 52.

upon y rightwise: his eares ly stene vnto their kryng.

But the grimme countenance of the lord is set vpon theis that do wronge: even to kut oute their memoriall frome therthe.

But thos men krye and the lord heareth: & he delyvrieth them oute of evere strainte.

All nyghe is y lord men broken in harte: he saveth the contrite in spirit.

Althoughe full many evils fall vpon the rightwyse: yet the lord delyvrieth them from them all.

He kepeth all their bones: so that not on of them be broken.

But every trouble shall make an ende of y vngodly: and y haters of y rightwyse shall be shakē a waye.

The lord shall lose & redeme y li.



Benedicam Dominum. Psal. 34.

the lorde: happe is that man that trusteth in hym.

Worshype ye the lorde which are his saintes: for his worshipers shall never wante.

Stronge lyons shall fainte and fameshe for hunger: when no good thyng shall fayle the diligent seekers of the lorde.

I have done childrene and heare me: for I shall instruct yowre vnto goddis worship.

Who so ever thou arte which despyest to lyve: and lovest longe lyfe to delight in goodnes.

Kepe thy tonge frome evel reporte & thy mouth frome desaitful speche. Let thou do noman wronge: but be to thy selfe to goodnes: seek studiously and folowe vpon pease.

The eyes of the lorde are fastened

Benedicam Do. Psal. 34. f. 52.

vpon y rightwise: his eares lystene vnto their krynge.

But the grimme countenance of the lorde is set vpon theis that do wronge: even to kut oute their memoriall frome therthe.

But thos men krye and the lorde heareth: & he delyvrieth them oute of evere strainte.

Full nyghe is y lorde men broken in harte: he saveth the contrite in spirit.

Althoughe full many evils fall vpon the rightwyse: yet the lorde delyvrieth them from them all.

He kepeth all their bones: so that not on of them be broken.

But every trouble shall make an ende of y vngodly: and y haters of y rightwyse shall be shakē a waye.

The lorde shall lose & redeme y li:



fe of his prantes: nether shall they  
be destroyed who so ever committe  
their selves to his faithfull cure.

**I**n this psal. David standynge  
faste in his innocēcy lokyng suerly  
for vengeance to be taken vppon  
Saul and his flaterers abydynge  
for goddis helpe / desyret the pu-  
nyshment of Saul with his fla-  
terers / and helth for hym selfe: but  
theis two thynges desyret he not  
but for the good wyll of God: for  
his glory and prayse.



Did set agayste mi ad-  
versaries / smyte downe  
them that fyght agayn-  
ste me.

Take anon vnto the / shilde & bu-  
kler: & ryse vp spedely to helpe me.  
Set oute thy speare & come forth

to mete my persuers / close them in /  
and saye thou vnto my soule: I am  
thy helthe.

Let the be confounded with sha-  
me and ignominy y seke my soule:  
let the be constrained to turne their  
backes / let them beare opprobry y  
thynke me eny euel.

Let them be lyke duste be fore y  
wynde: and the angels of the lorde  
shakynge them to naught.

Let the wayes be beset with der-  
kneses and slibery: and the angel of  
of the lorde persuyng them.

Or they have prepared their pit-  
fall & their nette for me with owte  
cause: with oute cause also have  
they reviled & sclaudred my soule

Let his iniuste veyacion fall v-  
pon his owne necke vnwaris: let  
hym be hamperd in his owne net



**I**udica Domine. *Psalm 135.*

which he hath bid: let hym fall in-  
to his owne mischese.

**B**ut my soule mought ioye in the  
lorde: and begladde of his helpe.

**A**ll my inwarde partes shall saye  
lorde who is lyke the: which deli-  
uere the weake afflicte from his  
stronger: and the selfe veyed from  
the thefe.

**H**ere arose violent witneses: and  
asked me thynges which I never  
thought.

**T**hey acquyted me euel for good:  
leaving my soule all alone with out  
te eny helpe.

**I** my selfe (whyle they were bla-  
meworthy) clothed me with sacke:  
and scourged my soule with fastinge  
and gave my selfe wholl to prayer  
for them.

**I** behaved my selfe to the as tho:

**I**udica Domine. *Psalm 135.* f. 34

**A**ghe every on of them had bene my  
neghboure and myn owne brother  
I wente bent vnto y grownde mo-  
or nyng all in blacke as on y had  
buried his mother.

**B**ut they (whyle I thus febled  
my selfe) reioysed / & were gathered  
to gither: there came with them y  
moste vylest abiectes to scorne me /  
whom I loked nothyng for / they  
rente my fame / and ceassed not.

**L**ateryng parasytes all thyng  
derydge: gnasted vpon me with  
their tethes.

**O**orde howe lode wilt thou se me  
thus entreted: restore my soule / fro  
me theis perious & seditious men  
delyue my life frome theis lyons.

**I** shall magnifie the with prayse  
in y grete congregacion: emonge y  
mighty people shall I prayse the.



**Iudica Domine no.**

et not my false enymes reioyse  
vpon me: let not my haters winke  
of eche other into my desayte with  
oute eny cause.

or they speke no thynge peasa-  
bly: and ageinste the meke spirited  
of the erthe they paynte their colo-  
urde desaites.

they withed their mouthes age-  
inste me/saing: fygge/fygge vppd  
hym/oure eyes have sene the thin-  
ge for which we longed.

thou hast sene (lorde): ceasse  
thou (lorde) no lenger/be not farre  
absent.

ryse/ Awake/ for my defense in  
iugement: to affirme my cause/my  
God and my lorde.

Give sentence with me for thy ry-  
ghtwisnes sake (lorde my god) lest  
they reioyse vppon me.

**Iudica Domine. f. 55**

et them not saye emonge their  
selves: fygge vppon hym/ we have  
oure plesure: let them not saye we  
have deuoured and conuicte hym.

et them be shamed and also co-  
founded to gither that thus reioyse  
vppon my trouble: let them be clo-  
thed with shame and ignominye y  
thus swett ageinste me.

et them be glad and reioyse y  
favour my rightwisnes/and make  
them to saye: y lorde mought ever  
be magnified whom it haue thus  
pleased to set his servant at reste.

and my tonge also shall speke of  
thy rightwisnes: dayly shewynge  
forthe thy prayse.

**I**n this psal. David considreth  
mervclously the plentuousse good-  
nes of god powred oute into all tht



ges of the which consyderation the more he resteth the more he marvelleth of y frowardnes of y vngodly which althoughe it be never so grete yet God shitteth not his goodnes frome them: also he syngeth howe that the chosen perceyve his goodnes by a more blessyd and especyall waye then eny other.

*Psalm of David.* The songe of David the lordes servante



he vngodlynes of the synfull man persuadeth me in my harte: y there is t hym no feare of god

or he standeth in his owne confaight: whils his worthy inquite groweth into his extreme hatrede

hat so ever he speketh it is wickednes and desait: he refuseth to be taughte because he wolde not

do well.

As he lieth in his bed he studeth and inventeth myschefe: wher vppō he set hym selfe into a waye not good and escheweth no thynge that evel is.

Oh lord euen vpon vnto the heuens stretcheth thy goodnes: ye and vpon to y clowdes reacheth thi faithfullnes thy rightwysnes is hygher then the highest hillles: thy iugementes are full depe and botumlesse/lorde thou savest man and beste.

Howe excedyng cleare and noble (oh god) is thy mercy: howe precio⁹ also are they which comit them to thy faithfull cure as vnto the shadowe of thy winges.

They shalbe satisfyed with the plentious tresure of thy house: and thou shalt geve them drinke of thy



Delicious and plesaunte floudis.  
or with the is the very well of  
lyfe: & we/endued with thy lighte/  
shall se at the laste the very lighte.  
tretch forth thy mercy to them  
that knowe the: and thy rightwis-  
nes to the vpriight in harte.

et not the proude men fall vpo  
me: nether let y vngodly move me.

Here shall fall y workers of ini-  
quite/they shall be castoute: & maye  
now here abyde.

**L**et not the prosperite of euel me  
move the good (saith David here)  
& that all thynges shall well hap-  
pen to the fearers of god/ & to them  
y lyve of rightwisnes/ & that theis  
shall be blessed i tyme to come when  
y vngodly (howe so ever thei apere  
to floures here for a tyme) shall be

cut awaye and vtterly destroyed.



Nete not thy selve with  
theis kursed harmfull  
men: nether envye angre-  
ly theis workers of wi-  
kednes.

or even lyke grasse anon shall  
they be kut downe: and lyke y gre-  
ne freshe beute of the flower shall  
thei wyther awaye.

But cleve thou to the lorde & stu-  
dye to do good: and thou shalt in-  
habite the lande/lede thy life in go-  
od faitfulness.

Thou shalt delight in y lorde: for  
it is he that shall geve the what so  
ever thy harte desireth.

What so ever thyng thou takest  
in hande committe the fortheraun-  
ce thereof to y lorde: truste in him &  
he shall bynge all thynges to go-



od passe.

Thou shalt lede forth opunly thy rightwisnes even lyke the light: and thy right luyngge shall he make to shyne lyke the middaye.

Thou shalt suffre bestill and let thy lord worke: abyde his plesure/ be not angry with hym that prospereth in his waye which is the man that is geuen to despayte.

Refraine thy selfe from wrath: let thy anger be blowne ouer/ be not moved to revenge.

For who so ever are harmfull and knytted shall be kut awaye: but they that abyde the lordis plesure shall inheret the lande.

It shall not be longe but the vngodly shall be clene gone: thou shalt confydre his place/ but he shall nowhere apere.

Thou shalt be spered with paciēt sufferes shall inheret thy lande: and they shall have plesure with mych prosperite and for this cause yvngodly shall have indignacion at the rightwise: and shall grinne vpon hym with his tethe.

But the lord shall laughe hym to scorne: because he seith his daye of iugement at the hande.

The vngodly shall drawe out their swerdes: they shall bende their bowes to smite downe thy poore carefull afflicte/ and to slaie the right trediters in the waye.

But their swerde shall smite thowre their owne hartes: and their bowes shall be broken.

That litell is beter which the rightwise man hath: then thy manifold riches of thy glorious vngodly.



For the strengthe of the vngodly  
shalbe broken: but the lorde sustai  
neth the rightwise.

The lorde approueth the daies of  
the perfecte faithfull: and their he  
retage shalbe perpetual.

In time of aduersite they shal not  
be shamed: in tyme of hunger they  
shalbe well satisfied.

Then the vngodly shall perishe:  
and the enymes of the lorde beinge  
in fatte pasture at their highest t  
hen shall they vanyshe awaye like  
smoke.

The vngodly shall borowe & blo  
we togither other menis goodes  
and never repaye: but the rightwi  
se shall do mercy & geve forth gra  
ciously.

And they that do good to the rig  
htwise shall inheret the lande: and

they that do euel shalbe kut awaie  
or of the lorde the steppes of th  
is man are directed: and he fauou  
rth all thynges that he take in h  
hen he shall fall he shall not  
be hurte: for the lorde putteth  
vnder his hande.

Merely I have ben yonge and ol  
de: and yet sarre I never the right  
wise forsaken: or his seade beggyn  
ge their brede.

But dayly he doth mercy and len  
deth: & his seade is in a blessed en  
schewe euell and do goe  
od: and thou shalt abyde for ever.

For the lorde loveth that at is do  
ne rightly and in good ordie: nether  
forsaketh he his sayntes: but they  
shalbe layed vp for ever when the  
seade of the vngodly shalbe kut of.

The rightwise shall inheret y<sup>e</sup> lan



de: and shall dwell vpon it for ever.  
ysdome shall ever be in the mo-  
uthe of the rightwysse: and his ton-  
ge shall be occupied in that which  
god iudgeth good.

Belawe of his god is in his har-  
te: the steppes of his fete shall not sli-  
de. he vngodly beholdeth the de-  
rightwysse: and seeketh occasion to  
slaye hym.

But the lord will not leue hym  
to his hande: nether shall he repu-  
te hym vngodly althoghe he be so  
iuged of the wicked.

Byde the lord observe his wa-  
ye: and he shall exalte the to his he-  
retage: when thou shalt see the destr-  
uction of the vngodly.

se this sturdy and fearfull un-  
godly rootynge and dilatynge him-  
selfe: lyke a tre never removed fro

me his naturall firste soyle fressh  
ly spredynge his braunches.

And anon he vainished a waye/  
lo: he nowhere apered: I sought hit  
but he was not founde.

Take good hede vpon the inno-  
cent and marke wel hym that sek-  
eth the righte: for sich a man at y-  
laste shall enioye that plesante

But theis synfull men shall re-  
ste be destroyed all to gither: at the la-  
ste the vngodly shall be kut awaye

elsthe shall come vnto the right-  
wise men frome the lord: he is th-  
eir strength in tyme of tribulacion

he lord for a surte will helpe  
them: and will delyvre them frome  
the vngodly: and he will save the  
because thei haue trusted in hym.

David here cast into a grevous



Domine ne/

Desease desyretth god to take of his hande althougth he be worthy to suffre it: he complayneth here marvelously of the intollerable payne/ of the forsakinge of his frendis & of the cruelte of his adversaries: & at laste he desyretth goddis helpe to whom he betake hym selfe. ¶

The songe of David for his remembraunce.

**D**o not chastyse me with indignacion: nether chasten me in thy wrath.

For thy Arrowes are sore smiten into me: and the disease which thou hast cast vpon me presseth me downe sore.

There is no helth in my fleshe for thy wrath: there is no rest in my bones for my synnes.

For my synnes have pressed do-

Domine ne/ f. 61.

wne my hed lyke an heuy burden: they are hevyer then I maye beare. My olde preyres sores festred with restyn/ and nowe are they broken forth: for my nowne folyshnes.

I am depressed and sore broken: I walke in continuall moorninge.

For a foule botche occupieth all my thyghes: so that there is no helth in my fleshe.

I am feble/ & sore broken: I gnast ed with my tethe for sorowe of my olde all my desyres are in my harte. Before y & my sorowfull syghes are not vnkowne vnto the.

My harte trembleth and panteth for sorowe/ my strength faileth me and even the very syght of myn eyes ceasse frome their office.

My frendes and my felawes stande agaynste my wounde: and my ne-



Domine ne. *Psalm 138*

ghe kynnsfolke stode all a farre.

In y meane season they that sought my soule made snares for me: and thei that hunted for my faute spoke desayght / whysperynge to desaiue me continually.

But I as it had ben on deffe/harde nothynge at all: & as a dumme man opened not one my mouth.

was as on that harde not: and as on that had not a worde in his mouth to answer for hym selve.

For the (lorde) do I abyde: thou shalt aswere for me (lorde my god)

For I said with my selfe / theis men paraventure will reioyse vpon me: and as sone as my fote beginne to slyde / they shall runne vpon me.

For I am but an haltinge kreppe redy ever to fall: my sorowe never goith frome me.

Dole ne. *2<sup>o</sup> corde. Psalm 138. f. 62*

For I cōfesse my vngodlynnes: I sorowe for my sinnes.

But in the meane season my enemies lyve and weye stronge / even thei which persue me falsly are encreased in powre.

Which acquite me cruel for good & are ageinste me: because I sought studeously to profit them.

For sake me not (lorde): be not farre frome (my god)

hpede y to helpe me (lorde): my savinge helthe.

*¶ Here David notwithstandinge*

he was vexed with full bitter and grevous desease yet he refrained his tonge lest in complayninge he myght have spoken some inconuenient wordes / namey his aduersaris hearinge hym: but to god he cō-



playned of thos thynges which he  
suffred & of y<sup>e</sup> shortnes of all his li-  
fe & desired of god delyveraunce of  
his desease which he knowledged  
to have suffred for his sinnes ad y<sup>e</sup>  
worthely. ¶ The songe of David committed

vnto Jeduthun the chiefe chaunter  
emonge y<sup>e</sup> singers of a certaine or-  
dre in their quere.

**I** thoughte with my selve sa-  
yinge: I shall so kepe my sel-  
ve y<sup>e</sup> I wil not offende with  
my tonge.

But y<sup>e</sup> I wolde be mosseld for spe-  
kyng: my aduersary beinge presēt  
y<sup>e</sup> the resone of longe silence I  
was made so dūme: that I might  
not speke of eny thyng wer it ne-  
ver so good: but in the meane seaso-  
ne my sorowe freted me inwardly.

¶ y<sup>e</sup> harte biente with in me lyke  
fyre: whyles I mused with my sel-  
fe brekyng to no man my mynde.  
But at last I losed my tonge: and  
I brake forth into theis wordis.  
¶ Heare me (lorde I beseeche the) w-  
hat my ende shalbe: or what shal-  
be y<sup>e</sup> mesure of my lyfe/let me kno-  
we (I beseeche y<sup>e</sup>) howe shorte is my  
tyme.

¶ O/ as for my dayes thei are but  
an handfull/ y<sup>e</sup> they are nothyng  
to the: what sayde I: y<sup>e</sup> every mā/  
stande he never so faste his but va-  
nite and naught. Selah.

¶ What is he: y<sup>e</sup> every mā walketh  
lyke a shadewe: it is but vaynite &  
nothyng what so ever mortall mē  
enforse.

¶ Hei heape to gither ryches: but  
thei knowe not for whom thei ga-



ther them.

And now (my lord) wherefore  
do I tary? In the verely my hope  
is laied vpp.

Wherefore deliuer thou me from  
all my sinnes: and set me not forth  
for a laughing stocke before the  
wicked man.

Helde my peace: and opened not  
one my mouth: for thou madest  
me thus to doo.

Take a waye therefore thy plague:  
for thy stronge hande hath almo-  
ste made an ende of me.

Everly whylis thou in chastenin-  
ge eny man for his sinne: doist but  
childe hyl only: anon thou consumest  
So that what so ever th<sup>e</sup> (hym)  
ynge is plesant in hym: anon it  
perisseth as a moight eten clothe:  
what sayde I? verely every man is

but vayne and nothyng wor-  
the. Selah.

orde heare my prayer/geve eare  
vnto my krylge: ceasse not whylis  
I wepe: for I geve vnto the / am  
here but a wayfayng stranger  
as were all my fathers.

Spare me/that I might breathe a  
lytell: before I ceasse and go out of  
this world.

The argument into v. 40. psal.

In this psal. David glorieth of  
his deliuerance throughe the helpe  
of god from a grete perell: he mer-  
veleth of the infinite mercy of god  
toward them that feare hym/ for  
which thynge (seinge that he desy-  
reth no sacrifice: but even man him-  
selfe) he yeld. th hym selfe to hym  
magnifyng his rightwisnes and  
mercy/ he toucheth that his sinnes



Expectans expectaui. Psal. 40  
were cause of his perill: and at the  
laste he praieth God to cast downe  
his enemies and to make glad good  
men with his ientlenes.



My lord I abode: I taried  
for the lord: and he bowed  
downe his eare to me  
and harde my cryinge.

He led me oute of the tounge clauye  
and muddy pitte: the water arysinge  
rowndabout me: he set my  
fete vpon the stonne and gave quicke  
spede to my stepis.

And he put into my mouth a new  
songe: to prayse there with organ  
and high thynges: many peccers (god)  
vynge to be worshippe to y lord: be-  
ganne also lykwise to truste in him  
I lesse is that man that setteth  
the lord before hym for his hope:  
and hath no respecte to the proude

Expectans expect. Psal. 40 f. 63  
men cleuyng to vaine lies (the trouthe  
forsaken)

Many thynges hast thou done (lorde  
my God): thy noble dedes & deepe  
counsels as concernynge vs no man  
may comprehend: nor man maye  
shew ne expresse the: nether maye  
they be noumbred.

Thou delightedist nether in sacrifice  
nor oblation: but hast opened  
my right eares to heare the: nether  
sente sacrifice / nor yet eny slayne  
besteste haste thou desyred.

And then I sayde: lo I my selfe  
am here present / of me it is written  
in the booke of the lawe.

It hath lyked me well to do thy  
wyll (my God): thy lawe is set fast  
with yn me in my very harte.

I shall preache thy right wysnes  
in the full congregacion: lo I have



Expectans expectaui. *Psalm 40*  
not holden my mouth as thou (lorde) well knowest.

In no maner wyse have I hyde thy rightwysnes with yn me: but thy faithfulness and thy sayynge will have I spide.

I have not ceassed to shew forth thy mercy & thy trouthe: in y full congregacion.

Neither thou (lorde) also hast holden thy gracious mercyes fro me: thy ientle favour and thy trouthe preserve me perpetually.

For I was overwhelmed with innumerable troubles: my synnes combed me so that I myght not se the all: thei were farre moo then the heares of my hed: for y which thinge my harte failed me.

Let it please the (lorde) to delivre me/lorde haste the to helpe me.

Expectans expect. *Psalm 40* f. 66

Let them be confounded that laie a waight for my life to quench it: let them be boine bakwarde with opune shame and ignominie as many as stude to do me harme.

Let them be destroyed because they have ben aboute to shame me: even they which sayde by me/fyghe/fyghe vpon hym.

But let them reioyse in the/who so ever seke the and loveth the helth which thou bringest: let theis men have ever in their mouth: magnified and extolled be the lorde.

I was in adffliction & povertie but the lorde looked to me: thou arte my helpe and my delverer (my God) thou shalt not tary.

In this psalmie David remembreth a certen desease in hym selfe/



in which when he laboured hys en-  
nemes reioysed gretly/thinkinge hit  
to be outquēched thowowe y paine  
of his deſeaſe:hys frendis forſoke  
him:but god holpe him/ & evermore  
helpeth:wherof he affirmeth that  
man to be happy which knoweth  
this pleaſure of god towarde hym.

**B**lessed is y man which  
vnderstandeth the very  
thyng: as concernynge  
the ſike man in tyme of  
aduerſite: y lord ſhall deliuer him  
he lord ſhall kepe him he ſhall  
reſtore hym to helthe: he ſhall en-  
ioye prosperous thynges vppon y  
erthe: for thou ſhalt not leue hym  
to his enymes pleaſures.

he lord ſhall ſtrengthen hym ly-  
inge vpon his ſyke bed: thou ſhalt  
ſo brynge it to paſſe that he ſhall

change all his bed.

. verely ſayde (lorde) have mercy  
vpon me: heale my ſoule for I am  
a ſynner againſte the.

all y enymes ſpoke euel vpon me  
ſaynge: when ſhall he ons dye: ad  
when ſhall his name periſhe:

when any of them cam yn to ſe  
me: he ſpoke vayne lyes: he gathered  
miſcheſe to him ſelfe in his harte &  
he goinge forth blowed it a brode.

Also all my haters whysprede to-  
gither againſte me and thought e-  
uel vpon me.

aynge/ ſum grevo<sup>9</sup> ſynne hath  
occupied this man: & this mā thus  
lyge ſo ſyke ſhall never more ryſe  
e my frende i whō I truſted: whō  
I receiued to my table/ ſupplanted  
but thou (lorde) have mercy me  
vpon me & reſtore me: & I ſhall re-



warde theis men.

In thys thyng I knewe y thou  
favoure me: that my enymye re-  
ioysethe not vpon me.

And in y I am wholl: thou shalt  
one sustayne me / and set me be-  
fore the for ever.

Raised be y lord / god of Israel  
frome worlde to worlde. Amen amen

*The argument unto psal. 42.*

In this psal. it is declared howe  
that thow the conuersion of Ab-  
salon / David was holden frome y  
holy congregacion and feste of the  
lorde: and howe he beyng dysquy-  
eted with the synfull reporte of the  
ungodly (which) spoke evell of hys  
godly worshipe wheronto he was  
geven) sorowed: shewyng his min-  
de with an earnest complaynte be-  
fore the lorde. *The content of psal.*

An instructiō or lessone shewede  
to the childerne of Thore & commit-  
ted of David to the chiefe chaunter  
to be sung in the temple.

**W**hen as the chased harte  
thirstithe gapinge for y  
fresshe wat: so do mi sou-  
le thirste & gape for God.

My soule thirsteth for god / ye for  
the lyvinge god: when shall I come  
cum to se the face of god?

Licked in my teares i stede of me-  
ate daye and nyght: whilis it was  
sayed vnto me daily / where is thy  
god? the hevenes of my minde  
de I powred forth: as sone as I  
remembred / that I shulde lede vn-  
to the house of God sich a ioyfull  
multitude / praisinge / and halowin-  
ge the feste daye.

herfore then arte thou so deiec-



Quemadmodum. Psalm. 43.

te and so hevy (my soule): truste in  
god/for yet shall I magnifie hym/  
for thy sauyng helpe which he ge-  
veth me of his favour.

O y god/my soule is deiecte in my  
selve: because I remembre the in y  
lande beyende Jordane in y hilles  
of Hermon & at y lytel hill of My-  
O n grevous sorowe bin- (Zaar.  
geth in a nother: for thy water cour-  
ses soundig so ferfully/all thy flo-  
udes and stormes fell vpon me.

O daye (lorde) thou gavest me to  
enioye thy mercy: and be night tho  
ou madest me to singe and to praye  
to the lyvinge god.

I saide to god/thou arte my rocke  
of stōne: wherfore forgetest me? w-  
herfore go I moorninge so sorowful-  
ly my adversary oppressynge me?  
O ven my very bones are kut in son

Iudica me Deus. Psalm. 43. f. 69.

die whylis they cast in to my teche  
this grevo<sup>9</sup> opprobry saynge day-  
ly/where is thy god?

O herfore arte thou so sorowfully  
deiecte (my soule) and so sore trou-  
bled I me? truste I god/for yet shall  
I magnifie hym for his helpe w-  
herwith he shall make glad my fa-  
ce & declare hym selfe to be my god

O here it is desyred that Absalon  
myght be delyvred frome the com-  
pany of the coniurers that David  
myght more quyetly and worthe-  
ly speke the prayse of god in the ho-  
ly congregacion.

**I**ve sentence for me (God)  
defende my cause frome y  
vngodly folke: frome y de-  
saytfull & wiked man delyvre me.  
O thou arte my God and my



Indica me Deus.

Strength: wherfore hast thou put  
me awake: wherfor go I thus mo-  
orning: my enemy oppressyng me:  
Make thy lyght & thy faithfull-  
nes to shyne vpon me: let theis thin-  
gis rede me vnto thy holy hyll & let  
the lede me vnto thy tabernacles.

That I myght come to y<sup>e</sup> al-  
tare of God/ even the god of glad-  
nes and the autho<sup>r</sup> of my ioye: to  
praise & magnifye the with harpe  
(God/my god)

Wherfore arte thou deiecte (my  
soule) & thus troubled in me: tru-  
ste in god: for yet will I magnifie  
hym/ for y<sup>e</sup> helpe wherwith he ha-  
the made glad my face and shewed  
hym selve to be my god.

In this psal. is it complayned of  
the cruell punysshement which Is-

Deus auribus. f. 70.

rahel suffred for the name of God  
and for their true worshippe/ and y<sup>e</sup>  
(this notwithstandinge) yet God  
wolde not be with them in present  
myacles as he was wote to be w<sup>ith</sup>  
ith their fathers. The title is all  
the same.



O God we have harde  
with owre eares / owre  
fathers also tolde vs/ w<sup>hat</sup>  
hat heuēly wo<sup>r</sup>kes thou  
hast done i<sup>n</sup> their tyme before owre  
thou dydst castoute w<sup>at</sup> dayes.  
ith thy hande the Gentyles frome  
their seates: and plantedst ower fa-  
thers in their place / thou dydst  
scurge that people/ & madste owre  
fathers to encrease.

For they chalenged not nor pos-  
sessed that lande by swerde nether  
their owne power saved them; but



eue auribus.

it was thy right hande/thou ow' thy  
power and favour: becau'se thou  
loved'st them.

Thou thy selfe (o God) art my  
governor: which gevest helth vnto

honour y/dyd we dye Jacob.  
we oute owre enymies: we armed w'  
ith thy name / trode them downe  
which rose against vs.

For I nether trusted to mi bowe:  
nether yet my swerde saved me.

But it was thou that kept'st vs  
frome owre enymies: and thou sha-  
med'st and confounded'st owre  
hatefull persuers.

eloaved god dayly: and mag-  
nified thy name wyth perpetual  
praise. Selah.

But yet nowe/thou hast repelled  
vs: and hast shamed vs/nether wilt  
thou go forth with owre hoste to

eue auribus. f. 71.

gyther with vs in batayle.

Thou madest vs to turne ow' ba-  
ckes to owre aduersaries: & they w'  
hich adiously persued vs/toke the-  
ir poye vpon vs.

Thou gavest vs into their mou-  
thes lyke a flocke of shepe: thou  
scattered'st vs amonge the gentylie.

Thou sold'st thy people for nau-  
ght: so that in thys change there  
arose no avauntage.

Thou settid'st vs vp to be a reuy-  
lynge stocke to owre neighbours: to  
be scorned and shamed of them that  
dwelt aboute vs.

Thou settid'st vs vp for a iestyng  
stocke to y haithē: we were a comē  
ieste amonge them so y who so ever  
se vs wagged their heddes at vs.

All wayes is myn ignomyny be-  
fore myn eyes: and even very shame



Deus auribus.

made me to kover my face.

me and that for y revylers/and chide: and for my aduersares so greedy upon vengeance.

¶ If this fell upon vs: notwithstanding yet do we not forget the: neither at we unfaithfull vnto the in conuenaunte.

¶ Our harte fled not bakwarde: neither our stepieswarvede frome thy pathes.

¶ Thou hast damned vs into y place of dragons: and hast overwhelmed vs with the shadowe of dethe.

¶ If we had forgotten ourre god: and had stretched oute ourre handes vnto eny strange god.

¶ We olde not God (thynke ye) have espyed yt: for as much as he knoweth every very secretis of y harte:

¶ For thy sake are we slaine daily

Deus auribus. fo. 72.

we are reputed as slaughter shape.

¶ wake/wherfore sleepest (O Lord): Arise vp / wherfore forsakest vs for ever?

¶ Wherfore hidest thy face: having no respecte to oure affliction and oppression?

¶ Our soule is depressed to the ground: ourre bely cleaveth to the erthe

¶ Arise and helpe vs: redeme and loose vs for thy mercyes sake.

¶

¶ In this Psal. v sonnes of Choro praise kinge Salomon for his worthy beute/ for the grace of his eloquence for his strength/power/clarne and liberalite both in hym selfe and in his quene: and at laste for his lucky issue. In all theis thynges they fygured Christe and his chyrche/ and both the powr and felicity

h



cite of his kyngdome. **T**he title  
of the psalme. A lovely songe full  
of learnynge made of the sonnes of  
Dore to be songe of Salomon



Y harre thinketh and re  
steth of a good thynge/my  
songe shalbe of a kynges/  
my tonge shalbe like the  
penne of a perfit redy scribe.

Thou arte the moste beute full of  
all mo: tall men: havinge a merv  
lous grace in thy tonge: because y  
god hath endued the with perpetu  
all benefytis.

O moste valiaunt knyght/ girde  
thy swerde vpon thy syde: by the  
which thou maiste declare thy glo  
rious beute.

Entre thou yn happely with clea  
re worship for: that thou excellst i  
faithfulnes/me knes/and rightwis

nes: with theis thinges shalt thou  
be endued that thou maiste do nob  
le actes with thy marvelous pow<sup>r</sup>.

Thy Arrows are very sharpe: they sh  
hall smyte the hartes of the kynges  
enymes/ y people shall fall vnder y.

Thy seate regall (O god) shall  
stonde for ever: for y sceptre of thy  
kyngdome loveth equite.

Thou art the lover of rightwisn  
and hater of vnrighyt: because that  
god which is thy god hath anoynt  
ed y with very oyle of gladnes w  
hich arte promoted above thy fela

Thy plaighes of all thy ro: tree.  
Bes favor of muste ad aumber: as  
thou comest forth of thy whight  
pvery palaces.

Her the Daughters of kynges in  
their precious and rich ornowem  
entis of thy gift make the glad: ad



thy quene on thi right hāde also deckt in goolden aparell.

Deare daughter and geve hede: bowdowne thy eare: and forget thy people and thy fathers house.

And the kynge shalbe anambred of thy beutye: for he is thy lorde/ to hym shalt thou do reverence.

yr<sup>e</sup> shal blyge y presentis: every riche naciō shal hono<sup>r</sup> y with gifte

he shal sit nexte the kynge in his prevei chamber all gloriously: hyr aparell shalbe broided with.

In clothes of tyssue she is goolde presented to the kynge: hyr handmaidens folowing hyr are brought togith<sup>er</sup> also vnto the.

They ar presented with ioye: and are brought into y kynges palace.

Or the fathers/ thou shalt have childerne: whom thou shalt consti

tute to be chese in all the erthe.

Shall remembre thy name thow oute all wordes: wherfore the people shall magnifye the for ever.

**C**hronicler

This psal. shewthe with what truste & suernes holy men are holden by goddis helpe in all maner of perels.

A songe of y sonnes of Lhore vppō certaine secretie/ comitted of David to y chaūter



God is for vs defense ad strenghte: he is oure moste present helpe whē ad u<sup>s</sup>ite thruste vs downe

herfore we shalnot feare althoughe the erthe be moved frome hyr place: ad the hylles compassed with the see alto shake.

Let the waters of the see swell & rote and breke vp hyr bankes: let y



Deus noster re. *psal. 46.*

hyghe hylls be borne downe with  
hyr vyolence. Selah.

¶ et shall the lytel ryvers of the  
swete floude refresshe the cyte of  
god: which is y moste secretste ho-  
ly place amonge the tabernacles of  
the moste hyghest.

¶ God sitteth in y myddz of this ho-  
ly place wherfore it shal not be mo-  
ved: for god shall helpe it swiftly.

¶ he haithen flocked to gyther se-  
ditionously: and anon the kyngdomes  
were moved: he lyfied vp his voy-  
ce & the men shrank awaye.

¶ he lorde of hostis standeth on o-  
ure parte: y god of Jacob is oure  
hyghe stronge tower. Selah.

¶ Come ye hither / and beholde the  
noble actes of y lorde: what woun-  
drefull thynges he hath wrought  
in the erthe.

Deus noster re. *psal. 46.* f. 75

¶ he taketh awa ye bataile evē un-  
to the farthesteste parte of y erthe: he  
brekethe theyr bowes / he vnshedeth  
their spears: and breneith their cha-  
rietis in the fyer.

¶ casse ye therfore and let me alo-  
ne / se that ye knowe me for god: a-  
bove all nacions / and above all  
thynges in the erthe.

¶ he Lorde of hostis standeth on  
oure parte: the God of Jacob is to  
us an hyghe stronge tower. Selah

¶ *Assignment into y. 49. psal.*

¶ In this psal. the sonnes of Choe  
expresse the glory of god to be spie-  
de over all the worlde: and howe y  
(Chuste exalted) the regions and  
the people were converted to god.

¶ *Antiphona of the psal. A songe*  
of the sonnes of Choe committed  
to the chaunter to be sunge.

fi. 4.



Omnes gentes. Psal. 47.



All people clappe your  
handes for ioye: make ye  
melody to god with gre-  
te triumphe.

For hygh he is the lord and gretly  
to be feared: he is a right grete ki-  
nge over all the erthe.

He subdueth y people vnto vs: and y  
haithen he casteth vnder our fete  
He hath chosen vs for hym selfe:  
he hath chosen our heretage / e-  
uen y beute of Jacob whom he lo-  
veth. Selah.

God is lyft up with mirth and m-  
lody: and with y sowyne of tropets.  
Synge ye to god synge: synge ye to  
our kynge / synge.

For god is y kynge of all y erthe:  
sing ye who so evercelleth i witte  
God reigneth over the haithen: god  
sytteth in his holy seate regall.

Agnus Dominus. Psal. 48. 76.

He best and chiefe of the people:  
shal be ioynd to y god of Abrahā.

He cometh also of the erthe: shal  
ioyne them vnto god: for he is gre-  
tly exalted.

¶ The sonnes of Chor.

In this psal. the sonnes of Cho-  
re synge the exceldyng felicity of y  
churche for the present defense of  
god: and y vnder y fygure of Hie-  
rusalem. ¶ The son-  
ge of the sonnes of Chore.



Great is the lord and grete  
praysse worthy: in the ci-  
te of our god which is  
his holy hyll.

He moult Syon is a goodly beu-  
tefull place making glad all y lan-  
de: vppon whos northe syde is byl-  
ded the cyte of the noble kynge.

God is well knowne i his palace



**M**agnus Dominus. **Psalm 48.**

to be a defensfull castell for all his  
or lo/kinges came to gither; and  
passed for by.

They se all thye/ and were aston-  
ned: they were a frayde/ and droven  
into a soden flyght.

He' they were amased/ & feare to  
ke the: even syche sorowe as taketh  
sodenly wemen grete with chylde.

Hou brekest all togither y ships  
of the grete see of Tharsis: with y  
vehemente tēpestes of y easte wide

As we have harde / even so have  
we sene in very dede: in the cyte of  
the lorde of hostis owre God/ God  
hath stablysshed it for ever. Selah

We have conceived in owre myn-  
de thy mercy: which sittest glorious-  
ly in thy holy temple.

As thy name is spredde/ even so wo-  
rde spredeth thy prayse; stretching

**M**agnus Dominus. **Psalm 48.** 77

unto the farthest partes of the er-  
the/ what thyng so ever thou do-  
ste: it is right wysnes.

Thyng of Syon shalbe glad/ the  
cytes of Juda shal reioyse: for thy  
so graciouse plesures.

O ye aboute Syon verve it well:  
tell ye hyr towers.

Consyder hyr walle and loke ho-  
we hyghe are hyr palaces: which  
shal be hyr memoryall into y ge-  
neracion that folowethe.

For here is god/ ye owre God into  
everlastyng: it is he that shal lea-  
de vs so longe as we here lyve.

**Commentary on Psalm 48.**

This psal. reproveth y madnes  
of covetuousmen and utterthe their  
wretchednes: whiche here take the-  
ir plesure and felicitye in their riches/  
afterward to be perpetuall wretches



audite hec omnes. fol. 48.

in he ll. C

**H**ear ye thys thynge all  
people: lystene vnto thys  
eis thynge as many as  
lyue in this worlde.

As well ye that are of the comen  
people as ye that are in dignite: as  
well ye that are riche as thci y are  
my mouth shall speke (poore,  
wisdom: and the meditation of my  
harte shall shewe ye the righte vn  
derstandynge.

I shall aplye myn eare vnto a pa  
rable: my harpe reighcted vnto me/  
I shall expounde my ridle.

herfore shulde I feare in tyme  
of aduersite: when my shrewed wa  
aight layes besege me rownde abo  
rich truste in their ryche (outer  
ches and are magnified for their a

audite hec omnes. fol. 49. f. 78.

Boundant goodes.

And yet no man be he never so hi  
ghe indignite maie redeme his bro  
ther frome dethe: no man maye pa  
ye to god the price of this redemp  
tion. tis (with oute doute) no  
small pryce: their lyues to be losed  
and free frome dethe to live ever.

so prolonge their liues into ever  
lastinge: & never to se their grave.  
uerly / thei se both wise men dye:  
shrewed men and foolishhe / thei dye  
all alike: and thei leue to wother  
men their ryches.

thei thought in their minde / th  
eir housholdis to abyde forev' wi  
th their habitacions: thei extolled  
their names in the erthe.

But man in his gylstrynge fortu  
ne shall not abyde: he shall be lyke y  
bestes whiche dye downe ryght.



audite hec omnes. Psal. 40.

His same their owne inuencion  
is their very owne folyshnes: and  
yet their posterite greedely folowe  
their wayes. Selah.

Like shepe shall they be caste into  
their graves: death shall be their she-  
perde: the lyght ones spronge/ right  
wisemen shall be their lordes/ their  
beute shall fade away/ hell shall  
be their hospitall.

But god shall lede backe my sou-  
le frome hell: for he hath taken  
me vp to defende me. Selah.

Heare thou nothyng when thou  
seiste a man made ryche: and have  
encreased gretly the glorious digni-  
te of his house.

For he shall not beare all awaye  
with hym when he dye: nether shall  
all dignite his companyon go do-  
wne with hym.

audite hec omnes. Psal. 49. f. 79

For his soule shall have hyr heu-  
en here be his lyfe: men shall pray-  
se the whiles thou settest forth the &  
magnifiest thy selfe.

Theis men shall folowe the natiō  
of their fathers: that is/ they shall  
never se lyghte.

That man to whom happeneth  
prosperous fortune and not vnder-  
standinge the geuer therof: shall be  
lyke a beste in his departynge.

*Psalmus in quo dicitur de deo. Psal.*  
In this Psalme Asaph declare-  
the howe myghtely god wolde call  
vnto hym all natione of the worl-  
de by the gospell: despyringe by his  
myghty power his chosen: also ho-  
we that he wolde then requyre of  
his/ rather faith/ and knowlege and  
declarynge of his goodnes then sa-  
crifices or workes and howe grea-



uously he wyll curse and entrete t-  
hem that boste them of his religio  
withoute the pure study of his tr-  
ue worshipe. ¶

The songe of Asaph.



The mighty god and lor-  
de shall make a krie: and  
call vnto him all that in-  
habit the erthe frome y-  
easte to the weste.

God shall set oute a laumpe fro-  
me Zion: which is his moste good-  
ly ornamente and beute.

we god shall cum and shal not  
tarye: fye: shall brenne before him/  
roundaboute hym shall ther be a  
vehement whylerwinde.

we shall call the heuens above/ ad  
the erthe also: that he myght dely-  
ue his people in iugement.

ath: ye to gith: my saintes: whi-

th steke to my promyse before the  
it owne dedis.

nd ye heuens shew forth his m-  
ty wherwyth he maketh men rig-  
htwise: for God/ he is iuge. Selah.

earr (my people and) I shall spe-  
ke: I srael heare thou/ and I shall  
promyse the/ that I am god/ ye ad  
that I am even thi god.

wyl not reprove the for misoffr-  
inge or omittinge thy sacryfices: ne-  
ther will I loke for thi brenne sacri-

wyl not/ nether nedeth it fices.  
me to take frome thy house eny o-  
pe: or th: frome thy folde eny gotes.

or all the wylde bests of forests  
at mine the wylde bests y feade in  
a thousande hylls also ar myne.

I chalenge for me all the fouls in  
thilles all y live i the felds ar mine  
ff I shall hunger I wyll not tell



Deus Deorum Domi. fo. 30.

the ther of: when the rownde worlde  
all aboute is myne/ and what so  
ever is conteyned theryn.

hynkest thou that I wyll eate  
beefe: and drinke gode bloude?

If thou wilt gyve god a sacrificy:  
gyve him his prayse and honour/  
and thus paye thy promyse to the  
moste hyghest.

Is to call vpon me in tyme of tri-  
bulacion/ and I shall defende the: &  
thus shalt thou honoure me.

Or vnto the vngodly man/ God  
sayde: wherfore pratest thou of my  
ceremones/ & bablest with thy mou-  
the of my promyse?

When thou hateste my discyplyne  
correctinge thy lyfe: and throiste  
awaye my wordes

If thou espyest eny these anon  
thou runnest with hym: and cou-

Deus Deorum. fo. 31.

pleste thy selfe with adulterers.

Hou hast geuen thy mouth to e-  
uel: and thy tonge kraftedely payn-  
teth desayghtes.

Hou sittest and spekest ageinste  
thy nowne brother: sleaundryously  
and iniustly thou veppest thy now-  
ne mothers sonne.

Heie thynges thou doist and yet  
I differre my punishment: thou y-  
maginest me to be but a nother mā  
lyke vnto the/ but I shall reasone  
with the and set fote to fote agein

his thynges consydre & see the.  
knowe (I praye) ye that forgete  
god: lest he pluk ye by the sleve/ and  
no man may rescue & helpe you.

ey sanctifieth me with prayse  
honour the me: and to hym that  
goith the right waye/ shall I geve  
godly sauynge helthe.



**T**his Psal. is a prayer of a manne vnfaignedly knowledginge his sinnes: in which prayer y good mā desyereth to have y good spirit of god: thorow which spirit all euil cōcupiscēces is refrained and rightwis makinge is soughte/ in which cōsisteth true forgiveness of sinnes:

**T**he songe of David committed to the chaunter: after that the Prophet Nathan had bene with hym: for y adultery committed with Bathsaba viyes wyfe. Rede Thistory. 2. Regum. 12.



Ave m'cy vpd me (god) for thy iētlenees sake: for thy grete mercyes sake wype awaye my sinnes and yet ageine washe me more/ fro

my wikednes and make me cleane fro my vngodlines.

For my grevouse sinnes do I knowledge: and my vngodlynnes is ever before myn eyes.

geiste the/ageinste y/only have I sinned: and that at sore offendeth the have I done: wherfore very iuste shalt thou be knowne in thy wordis and pure/when it shalbe iuged. I was fashioned in sed of the. wikednes: and my mother conceived me polluted with sinne.

But lo/thou woldst trowith to occupye and rule in my inwarde partes: thou shewdest me wysdome which thou woldst to sitte i the secrets of my harte.

prinkle me with hyssope and so shall I be clene: thou shalt washe me/ & then shall I be whighter then

℞. 3. snowe.



Miserere mei Deus.

owre vppon me ioye and gladnes: make my bones to reioyse which thou hast smyten.

urne thy face from my sinnes: & wype away all my wickednes.

pure harte create in me (Oh lord): and a stedfaste right spyr it make a newe withyn me.

aste me not awaye: and thy holy ghost take not from me.

ake me ageine to reioyse whyle thou byngest me thy sayynge helthe: and let thy chiefe governynge fre spyr it strengthen and lede me.

shall instructe cursed and shrewed men in thy waie: and vngodly men shalbe converted vnto the.

elyue me from y synne of mutther (oh god) oh god my savioure: & my tōge shall triūphe vpd thy mercy wh' with thou makest me right wise.

Miserere mei Deus. f. 83.

orde opene thou my lyppes: ad then my mouth shall shewe forth thy prayse.

or as for sacryfices thou delighest not in them: orels I had offered them: & as for brente sacrifices thou regardest them not.

acceptable sacryfices to god / is a broken spirit: a contrite and a dejected harte thou shalt not despyse (Oh God).

caleiently of thy favourable benevolence with Zyon: let y walles of Hierusalem be edyfied.

then shalt thou delygth in very sacryfices in the right brent sacryfice and in the oblacion of rightwysnes: then shall they laye vppon thy altare the very oren.

In this psal. David remembreth

In this psal. David remembreth

L. 4.



uid gloriaris in mali.

the peruerse mynde and studye of  
Doeg. ¶

An instruction of David when  
Doeg Idumeus came to Saule &  
tolde hym / saynge y David was  
cun to the house of Achimelec.



Herfore gloryest and a-  
vaunsest thi selfe of thi  
synne / oh thou myghty  
malicious man: the mer-  
cy of God standeth forth offred to  
every man at all tymes.

Hy tonge is occupied in mysche-  
fe: thou doist desayte even as a ne-  
we set raser.

Thou lovest rather to hurte then  
to do good: to lye then to speke y  
at trewe and right is. Selah.

Thou delyghdest to speke what  
so ever brynge vppon myschese and  
murther: and to exersys thy ton-

uid gloriaris in. f.84

ge in desayght.

Herfore God shall breke y all  
to pefie / he shall utterly destroye y  
he shall scrape y cleane oute of thy  
tabernacle / and thy rote frome the  
erthe of this lyfe shall he drawe  
vp. Selah.

His shall the rightwysmen se / &  
shall feare god: but this man shall  
they laughe to scorne.

Saynge / so / the man which set not  
god before hym for his strenght: but  
trusted in the multitude of his ry-  
ches and strengthened hym selfe  
with fraude and desayght.

But I abyde lyke a floureysching  
olype in the house of god: trustyn-  
ge in the mercy of God into worl-  
des and into worldes for ever.

shall magnifye the evermore be-  
fore thy sayntes / for thou hast do-



ne theis thynges: and I shall aby-  
de thy pleasure for it is full of gentleness  
and favourable.

*¶ The first psalm is all on this.*

**T**he naughty folysse me  
thynke in their harte: y  
God is not.

They feared and abhomi-  
nable thinges for their wykednes  
do they: nowhere is ther eny that  
wyl do good.

God loketh frome heven vppon y  
men: to se if ther wer eny that kne-  
we and regarded god.

Are all to gyther so swarved fro-  
me me: are they thus lost: is there  
no man y wyl do good: not won?

Are all theis workers of wyked-  
nes so farre besydis them selfe: se/  
they devoure my people as on shoul-  
der swelowe in brede: thei are hol-

den with no feare of god.

Therefore they shal be there ama-  
sed and astonned with feare inco-  
parable: for God hath shaken in  
sondre y bones of thy besegers.

Thou shalt despyse them and set  
naught by them: because that god  
hath repelled them.

O wold god that the savinge helpe  
the which cometh frome Zyon mi-  
ght hapen vpon Israel: that god  
wolde ons make an ende of y cap-  
tivite of his people: y Jacob might  
be glad and Israel might reioyse.

*¶ The argument is this.*

In this psal. David syngeth his  
deliveraunce from perell by y be-  
trayinge of the Zephhytes.

*¶ The* David is in-  
struction committed to the chaun-  
ter to be songe and played at the org.



ne theis thynges: and I shall aby-  
de thy plesure for it is full Ientle  
and favourable.

¶ Theis all men with y.



He naughty folysshe me  
thynke in their harte: y  
God is not.

¶ Herred and abhomi-  
nable thinges for their wykednes  
do they: nowhere is ther eny that  
wyl do good.

¶ God loketh frome heven vppon y  
men: to se if ther wer eny that kne  
we and regarded god.

¶ Theyre all to gyther so swarved fro-  
me me: are they thus lost: is there  
no man y wyl do good: not won?  
¶ Theyre all theis workers of wyked-  
nes so farre besydis them selfe: se/  
they devoure my people as on sh/  
ulde swelowe in brede: they are hol-

den with no feare of god.

¶ Therefore they shalbe there ama-  
sed and astonned with feare incō-  
parable: for God hath shaken in  
sondre y bones of thy besegers.

¶ Thou shalt despyse them and set  
naught by them: because that god  
hath repelled them.

¶ O wold god that the savyng hel-  
the which cometh frome Syon mi-  
ght hapen vpon Israhel: that god  
wolde ons make an ende of y cap-  
tivite of his people: y Jacob might  
be glad and Israhel might reioyse

¶ The argument of this psal.

¶ In this psal. David syngeth his  
delyveraunce from perell by y bes-  
trayinge of the Zephytes.

¶ The instruction committed to the chaun-  
ter to be songe and played at the or-



Deus in nomine tuo.

gains after that the Zephhytes had comen and told Saul sayinge/thinkest thou y David is hyde amonge vs? Rede thy store. i. Re. 23. 7. 26.



God / save me for thy names sake: Delyvre me by thy power.

God / heare my prayer: lysten to y wordis of my mouth: or strange men are ryse the. sen ageinste me: & stronge tyrants persue my soule / they have not god before their eyes. Selah.

ut so / god helpeth me: the lorde is present with them that sustayne my lyfe.

He shall acqwyte evyl to my avoyght layers: for thy trouthe sake thou shalt trede them downe.

I shall with good will make a sacrifice to y: I shall magnifye thy

paudi deus ordem. f. 86

name(o lorde) for thou arte full i.e. or thou wilt delyvre me (tle. frome all trouble: and myn eye shall see my plesure vppon myn enymes.

In this psal. David cōplayneth him selfe to be brought into y most perelous straichte that might be & that of the moste naughtiest / and desaytfull men whom he rekened to be his chiefe frendis.



God / lysten vnto my prayer: and hyde not thine elve frome my depe de- eve hide and an- syre. swer me: I lamente in my prayer & I crye full lowde.

nd y for y noyse of min enimes and repacion of y wyked: for they take myscheves counsell ageynste me / and od yously do thei persue me.



**Pauidi Deus orationem.**

My harte moorneth/sole troubled  
withen me:and even the feare of  
dethe falleth vpon me.

Outrout & tremblinge feare assai-  
led me:ye they overwhelmed me.

And I thought/wolde God I ha-  
d winges like a Doue:& then wo-  
ld I flee awaye to abyde suer sum-  
o/then wolde I fle far where-  
re hense:I wolde dwell in sum wil-  
dernes. Selah.

I wolde speede me to avoide & to e-  
scape:frome this blaste which tere-  
th vp by y rote & breketh me so sore  
cattre them (lorde) and make the-  
ire tonges to vary:for I se nothinge  
in the cyte but violence and strife.

Heis thinges runaboute their  
walles daye & nyght:with yn this  
cyte is there wikednes ad hevenes.

ith yn hye are ther krafty frau-

**Pauidi Deus.** fo.87.

dis:vsury and desaignt go nev oute  
of hye streatis.

Or nether was it my enymye th-  
at thus shamfully entreted me: or  
els I myght have borne hym/neth-  
er was it on that openly hated me  
y thus dyd oppresse me/or els I co-  
ulde have conveyed me frome him.

But it was thou (oh man) eve my  
norne felawe/my gowde/ and my  
famylyate.

O whom it was swete for me to  
breke my mynde:and to vter my se-  
cretes/we were cōversante togither  
even in the house of God.

Let dethe be brought yn vpon th-  
em/let them go to hell quicke: for  
myscheffe was in their conuentick-  
es and even in the hartis of them.

I shall call vpon God:and the lor-  
de shall preserue me.



**Pauidi Deus orationem.**

venynge and mornynge & mid-  
daye shall I pray: and lyfte vp mi  
voice/and he shall heare me.

he shall redeme mi soule from ba-  
taile/which is intended agayste me  
and shall geve me pease / for verp  
many shalbe with me.

God shall heare and shall scourge  
them: whos maieste hath endured  
frome the begynnyge. Scilah. for  
thei change not them selve nor yet  
feare they god.

he hath layed handis vpon my f-  
rendis: he hath broken promyse w-  
hich he made with them.

Their mouthes are as softe as bo-  
ter and in their harte noyshe they  
bataile: their wordis are more smo-  
the and plesaunte then oyle / and  
yet are the same wordis as harde &  
as sharpe as dartes.

**Pauidi Deus.**

**fo. 58.**

aste thi karefull hevenes vpon  
the lorde and he shall ease the: he sh-  
hall not suffre a ryghtwysman to  
slyde and to fall for ever.

erely thou (god) shalt thruste d-  
owne theis bloudy and desaitfull  
men into their graves and tombes  
all redymade for the: thei shal not  
brynge their dayes to halfe their a-  
ge/ but I shall truste in the.

In this Psalme. David maketh  
mention of the dysier of godde hel-  
pe beinge in perell with Achis the  
Philistene/kyng of Gath.

The songe of David committed  
to y chaunter to be sung of a vnn-  
me douer fleynge farre awaie that  
is to saye of David when the Phi-  
listens had taken hym in Gathis

¶



10 iserere mei. the first psalm.

This story is. 1. Reg. 21.

**I**ve mercy vppon me (oh god) for man hathe all moste deuoured me: with contynuall batayle he hathe all to broken me.

My dayly arrayght layers have swelowed me vppe: ther are many fuerly that syght ageinste me (Oh ryghte hyghe god)

But when feare brought me into a strainte: I trusted in the.

I remembred the promyse of god with playse and trusted in god: wherefore I feared not what so ever mortall man could do to me.

But it so ever I beganne they enuyed it dayly: all their study was bent to do me a myschefe.

They were gathered togither and layed a waight for me: they obser-

11 iserere. the second psalm. f. 89

ued my fete: & gaped to katche my by their shewrednes thei (soule trusted the selve to eschape all danger: but it is god y<sup>e</sup> thioeth downe people.

Thou cāste well tell howe ofte I have fled: and as for my tears thou hast put them vp into thy botell: that is to saye into thy boke.

When I shall call vpon the/my enemies shall go backe: by which thyng I maye knowe that God standeth on my parte.

With prayse shall I remember y<sup>e</sup> worde of god: with prayse shall I remember the promyse of the lorde.

In god shall I truste: and so shall I not feare what so ever mā maye do to me.

I shall make mi vovres vnto y<sup>e</sup> (oh god) vnto y<sup>e</sup> shall I give prayses.

M. 2.



iferere.

or thou wylt delyvre my soule  
frome deth: and mi fete surely frome  
flydpyng: that I myght walke  
before the in the lyvely lyghte.

**T**he songe of David (Called  
6. that is to saye destroye him  
not) when he fled frome Saule into  
a certayne denne. This sonne is red  
the. 1. of the kynges. 22. and. 24.

**H**ave mercy vpon me (oh  
god) have mercy vpon  
me: for my soule hath com-  
mitted heyr selve vnto  
thy protection: I kripe vnder thy  
wynges to be defended vntyll this  
violent blasfe be overblowne:

shall call vpon the hygh god:  
every god wiche fynissheth all thinge  
for me.

he shall sende downe frome heuē

iferere.

90.

to save me: and shall cast hym into  
opprobry & wolde spyll me. Selah.

he shall sende downe his mercy:  
and his troweth.

my soule is in the middis of lydes/  
I dwell amonge men which are a  
fyer: whois tethe are speares and a-  
rows: & their tonge is a sharpe sw-

yfte vpon thy selfe (oh god) erde  
above hevens: lyfte vpon thy glorio<sup>9</sup>  
beute above all the erthe.

heilaied a net for mi fete: this  
man depressed my soule: they dyg-  
ged vpon a pitfall for me & they their  
selves fell into it. Selah.

my harte is well sette (o God) my  
harte is well sette: I shall synge &

my tonge be thou stered: (praise.  
vpon: stryke vpon ye fydes and harpe/  
I shall synge very erly.

shall magnifye the amonge the

Q. 3.



*i vere utique iustici.*

people (lorde): I shall leave y end-  
ge the daythen.

Thy mercye is so grete that it rea-  
chet v p to y hevene: and thy true  
faithfullnz listeth his selve vp vn-  
yftop thy selve (oh to y clowds  
god) above y hevcs: and extoll thy  
beutefull glory above all therthe.

*¶ Requiem in the 130 psal.*

This psal. is an Invective age-  
inst y flaterers of Saule: thow we  
the punysment of whom he pro-  
phesyeth the rightwise to be merve-  
lously made glad. *¶ The title.*

The songe of David comitted to  
y chaunter to be playd v p thorgais  
which songe was called. *¶ The pda.*



Do ye pronounce truly (o  
counsell) that at righte  
is: do ye iuge righte e-  
monge the mortall men?

*i vero utique.* *sc. 51.*

So verely/ye rather painte and co-  
ceive wikednes in yowre mynde: &  
forequite yowre handes waye vio-  
lent wronges in the erthe.

Heis vngodly are reprobate per-  
sons even frome their mot: hers w-  
ombe they are nowre straied frome  
the right waye/ye and that frome  
their birthe.

They beare venoume in them ly-  
ke a serpente: even lyke y desse As-  
pis when she stoppeth hare eares.  
Because she wolde not heare the  
voyce of is, enchaunters: or of the  
charmer that will cane enchaunte  
god! Destroye y tethe of y mou-  
the of theis men: even the wage te-  
the of theis yde buke thou (oh lor-  
d) et them synke a waye like (de)  
water: and let them be a marke/vp-  
pon the which arrows sent oute of

*¶ 4.*



i vere vtique.

a stronge bowe/are alto broken.  
et them be dried up lyke a snail  
in hyr shell: and lyke a chylde borne  
before the tyme whiche never  
se sonne.

et them be taken awaye lyke a  
yonge thorne before it be growen  
into A tree: before their myschese  
be ripe and sharpe take them awaye  
with thy soden indignacion.

he rightwise shall reioyse whē  
he considreth this vengeaunce: &  
shall wasshe his fete in the bloude  
of the vngodly.

and then the people shall saye/ve  
rely the frute of the rightwisman  
abydeth hym/for suerly ther is god  
iugynge in the erthe.

In this Psalm. David desyret  
helpe against his adversares.

ripe me de.

fo. 92.

The  
songe of David Called.

When Saul sent vnto his house  
to observe & to espye him to then  
tente he wolde haue slayne hym.

This storie is in the first of the  
kynges. cap. 19.

**D**elyvre me frome mine eny-  
mes (my god): take me frome  
theis yrise ageinst me.

elyvre me frome theis men which  
are all geven vnto myschese:  
save me frome theis bloudsheders.

or lo/ thei laye awaighthe for my  
lyfe: ther are come to gyther agein-  
ste me stronge & boister men/ yet (o  
lorde) no faute have I made them.

hei ranne vppon me/ and are now  
wente to destroye me giltles: a-  
ryse to socoure me and beholde.

and thou (lorde) god of hostes/ the



i vere vtique.

a stronge bowe/are alto broken.  
et them be dried up lyke a snail  
in hyr shell: and lyke a chylde borne  
before the tyme whiche never  
se sonne.

et them be taken awaye lyke a  
ponge thorne before it be growen  
into A tree: before their myschese  
be ripe and sharpe take them awaye  
with thy soden indignacion.

he rightwise shall reioyse whē  
he considreth this vengeaunce: &  
shall wasshe his fete in the bloude  
of the vngodly.

nd then the people shall saye/ve  
rely the frute of the rightwisman  
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This is in the first of the  
Kynge. cap. 19.

**D**elyvre me frome mine eny-  
mes (my god): take me frome  
theis y<sup>e</sup>rise ageinste me.

elyvre me frome theis men whi-  
ch are all geven vnto myschese:  
save me frome theis bloudsheders.

or lo/they laye awaighthe for my  
lyfe: ther are come to gyther agein-  
ste me stronge & boister men/ yet (o  
lorde) no faute have I made them.

they ranne vppon me/and are now  
wente to destroye me giltles: a-  
ryse to socoure me and beholde.

nd thou (lorde) god of hostes/ the



as a stronge be veracail to brokce.  
 as a strong be vradup lyke a stur  
 le by ppehell: and lyke a chydre so  
 me before the tyme whiche mure  
 is founne.

as a strong be taken awaye lyke a  
 yonge whome before it be geuyn  
 into a care: before thou myschese  
 be tyme and tharpe take them awa  
 ye with thy soden indignation.

ye rightwysse shall gloysse wiche  
 he considereth this vengeance: &  
 shall washe his feet in the bloude  
 of the vngodly.

and when the people shall saye: be  
 hold the frute of the rightwysman  
 abyddeth hym: for surely there is god  
 and yonge in the earth.

¶ In this Psalm. David bespreth  
 helpe against his aduersaries.

¶ The  
 song of David called.

When David sent vnto his hou  
 se to observe & to espye him to them  
 and he avide hane slayne hym.

¶ This is in the first of the  
 songs. ps. 9.

**D**eliver me from mine eny  
 mies (my god): take me fro  
 me theis & rise against me.

Deliver me from theis men w  
 hich are all given vnto myschese:  
 save me from theis cloudsheders.

as thou saye awaighthe for my  
 ppeche are come to gyther againe  
 to me stronge & bolster men: yet (o  
 lord) no faule have I made them.

yet kunne oppon me/and are no  
 we denie to destroye me guiltles: a  
 lyse to socoure me and beholde.

and thou (lorde) god of hostes/the



i vere vtique.

a stronge bowe/are alto broken.  
et them be dried up lyke a snail  
in hyr shell:and lyke a chylde bo-  
rne before the tyme whiche never  
se sonne.

et them be taken awaye lyke a  
ponge thorne before it be growen  
into A tree: before their myschese  
be ripe and sharpe take them aw-  
aye with thy soden indignacion.

he rightwise shall reioyse whē  
he considreth this vengeaunce: &  
shall wasshe his fete in the bloude  
of the vngodly.

nd then the people shall saye/ve-  
rely the frute of the rightwisman  
abydeth hym/for suerly ther is god  
iugynge in the erthe.

**I**n this Psalm. Dauid desyreth  
helpe ageinst his aduersares.

ripe me de. fo. 92.

**T**he  
songe of Dauid Called.

.When Saul sent vnto his hou-  
se to observe & to espye him to then-  
tente he wolde haue slayne hym.

This storie is in the first of the  
kynges. cap. 19.

**D**elyvze me frome mine eny-  
mes (my god): take me fro-  
me theis y<sup>e</sup>rise ageinst me.

elyvze me frome theis men w<sup>h</sup>-  
ich are all geven vnto myschese:  
save me frome theis bloudsheders.

or lo/they laye awaighthe for my  
lyfe:ther are come to gyther agein-  
ste me stronge & boister men/ & yet (o  
lorde) no faute have I made them.

hei ranne vppon me/and are now  
wente to destroye me giltles: &  
ryse to socoure me and beholde.

nd thou (lorde) god of hostes/ the



ripe me de inimicis. *Psalm 59.*

god of Israel awake that all nations myght knowe y: be thou not mercyfull to all men y: are agyste y: even of a wiked purpose. Selah.

Hei run aboute here and there in the nyght huntynge and yellynge lyke dogges for me: ye thei seke all the korne of the cyte for me.

And thei speke no thyng but death: swerdys are in their lypis/ for thei sayed w: ho shulde heare us?

But thou (lorde) shalte scorne the: thou shalte mocke all theis haithen

Off the shall I tarpe for helpe w: hich nowre helpest hym: for God is to me a stronge castell.

O my god/ let thy mercyfull helpe overtake me: o god / let me se my desire fall vppon my waight laiers  
slaye them not oute of hande lest my people forgete this thyng:

ripe me de inimi. *Psalm 59.* f. 93

But disperse them to wandre amonge thy people/ caste the downe (for de) which arte over bulker.

For the wikednes of their mouthes/ and theyr evel speche let them be trapped in their owne pryde: and for their perunp & their lyes/ let the be a fable in every manis mouth.

Consume/ thou kyndled into vengeance consume / that theis men nowhere apere: and let all men even to the uttermoste partes of the earth knowe that god is these governor in Jacob. Selah.

Hei run here & there in the night huntynge & yellynge lyke houndie: sekynge roundaboute y cyte for me

Hei their selvez shall wandre aboute for their meate: and yet shall thei be suer to reste at nyghte with empty beles.



ripe me de inimicis.

ut I shall synge of thy strength  
geven vnto me: erly shall I reioise  
of thy mercy geven also/ for y thou  
hast bene my defense and my refu-  
gy in my trouble.

h my strengthe/vnto the shall I  
synge: for god is my stronge castel  
even thou (god) which wetist well  
false to bestowe thy mercy vpo me

In this psal. David remembreth  
howe God some tymes in his wa-  
the leueth his people i the daunger  
of theyr enymes: but yet ageyne he  
helpith them iently gyvynge them  
cleare victories.

The songe of David  
committed to the chaunter to be pla-  
yed at thorgains/called ybeutefull  
Pyle of the testimoni for an instru-  
ction when he shulde fyght agelst

eus repulisti nos. f.94

that parte of Syria which is called  
Mesopotamia/ad ageynst a nother  
parte of Syria called Zoba: where  
Joab returnynge slew. 12. thou-  
sande Nedomytes in y valei of Sa-  
lis. Redde thistore. 2. Regum. 10.



O god / thou hadst ons  
forsaken vs/thou hadst  
cast vs awaye/thou we-  
re angre but yet hast th-  
ou offred thy selfe peased ageyn vn-  
thou smitst the erthe to to vs.  
gither and all to broke it: Heale hir  
brekyngees (we prayed the) for she  
was fore burred dorene.

thou madest thy people to seale  
full harde thinges: thou gavest vs  
poynone to drynke.

ut yet ageine thou liftedst vp a  
baner for them that fered the/ vnd-  
which thei shulde obtaine a prospe



Deus repulisti nos. Psal. 61.

your victory / and this didst thou  
for thy trouthees sake. Selah.

herfore thy welbeloved were  
made sure and false : and nowre sa-  
ve me also with thy right hande &  
heare me.

God hath expressed his minde by  
worde even frome his secreete holy  
place : wherfore I shall reioyse / I  
have nowre diuided Sichem and ha-  
ve metoute the valei of Succoth.

Gilead is myne and Manasseh is  
myne: Ephraim is my stronge hed  
cyte / Juda is my kyngdome.

Moab is subiecte vnto me: even as  
a caldeane to wasshyng my fete.

Edom shalbe even as a place to  
cast yn my olde shois: Philistra k-  
nowledgeth and krieth vnto me as  
to hyr kyng.

So shal nede nowre to leade me

Audi Deus. Psal. 61. fo. 61.

into eny stronge defended cyte : or  
who shal nede to lede me vntil I  
come into Aedom?

Truly erē thou (god) which sum  
tyme hadst forsaken and cast vs a-  
waye: and woldst not go forth with  
vs amonge oure hoste.

Helpe thou vs and delyver vs fro  
me oure enymes: for very vaine is  
the helpe of man.

We armed with goddis helpe shal  
do strongly: for it is he that shal  
trede downe oure troublers.

¶ The argument of this psalme.  
David king of Iudaea. Psal. 61.

In this he prayeth to be deliuered  
frome perell.



God heare my outkry-  
inge: listen vnto mi prai-  
nto the I kye w-  
ith desyer of harte full



**P**audi Deus deprecati.

of Anguyſſhe frome the extreameſt parte of the erthe: leade me vppe into an higher rocke then I of my ſelue am able to clyme.

**F**or thou arte my deſenſe / my ſtronger towre by the which I am preſerued frome my enyme.

Thou ſhalt dwell in thy tabernacle for ever: I ſhall be ſuer vnder the ſecret deſenſe of thy winges. Selah.

**V**erely thou (god) haſt harde my deſpyres: thou haſt geuen thy heritage to the fearers of thy name.

**T**hou ſhalt heape mo daies to the kynges age: and ſhalt drawe a longe his yeares into many generatids

**A**nd ſhalt ſitte before god for ever: declare thy mercy and troweth with the which thou wyll kepe him and ſo ſhall I prayſe thy name with ſonges for ever: y I myght

**I**nne Deo ſubiectat. **Ps. 61. f 96**  
performe my dayly vowes.

**T**he argument into the 62. **Psal.**

**H**ere he techeth both by example of hym ſelfe and alſo by commandement to truſte only in god and in no mortall menis power.



**D**I ſoule verely with ſylence loke dvp to god: for frome hym cometh my helpe. It is he verely that is my defender / my ſavioure: he is alſo a caſtell for me / I ſhall not fore ſlyde.

**H**ow longe ſhall ye thus laye a waite fore whom ye lyſte: ye all ſhal be ſlayne and ſhal be lyke a reſinge mud walle againſt the which every man runneth.

**V**erely whom god exalteth / theſe thei counſell to thruſt downe: they covet that thinge which thei ſhall



never obtaine / thei blesse and speke  
fayer with their mouthes and curse  
in their hartes. Selah.

Take vp vnto god (O my very  
stylle soule): for vppon hym depen-  
deth my abidinge.

He is verely my defender / my sa-  
vioure: he is also my stronge cast-  
el / lest I be movede and fall.

If god dependeth my helthe and  
glory: it is the power of god wher  
by I am defended and holpen.

Truste ye in hym at all tymes (o  
people): poure oute before hym all  
y hevy cares of your harte / for it  
is god that is our defender. Selah.

Truely / mortall men are naught /  
men are but vanite: if they were put  
together in a payer of balauces they  
were lyghter then naught.

Truste not in riches gotten with

wronge and forse: lest ye muggen  
vp vnto your vanite / and when your  
riches encrease / put not to them  
your harte.

One and yet ageine god hath sp-  
oken: which two thinges I have  
harde / that it is God / that hath y  
very strengthe.

And that it is thou (lorde) which  
hast the very mercy: which geveste  
vnto every man after his dealinge  
The songe of David.

Here David declareth howe th-  
at thorow Sauls persecution he  
was holden abacke in the deserte  
of Iuda from the holy feste.

The songe of David / what ty-  
me he was banished into the de-  
serte of Iuda.

This storie is 1. Regum. 22.

92. 2.





**G**od / thou arte my god /  
erly do I sythe for the:  
my soule thirsteth for y  
my fleshe desyeth the  
in this thirsty and wyde wyldernes  
with oute eny water.

Thus shall I beholde y as in thy  
secrete holy place: that I myght se  
thy powre and thy glorious beute.

or thy mercye ys more desyero  
then this same lyfe: with my lyp=  
pes shall I prayse the.

Thus shall I magnifye the tho=  
routhe all my lyfe: in y praise of thy  
name shall I lyft up my handis.

Thou shalt satisfye my soule w=  
ith fat delycious meat: wher vppō  
my lyppe shall ioye and my mou=  
the shall prayse.

As sone as I shall remembre my  
selve vpon my bed: I shall thynke

vppō y / evē in y watches of y night  
For thou verely arte he that brin=  
geth me helpe: and I beinge suer in  
the shadowe of thy wynges / shall  
trumphe ioyfully.

My soule cleved vnto the: for thy  
right hande sustayned me.

Wher men y seke my lyfe to spill  
it: shall go downe into thei graves

Wher shall dyve them vppon the  
edge of their swerde: thei shalbe he  
wen & kutte into meate for fowes.

But y kynge shall reioyse in god  
& he shall glory y swereth by him /  
for thei mouthes shalbe stopped.

**T**he argument into y. c. 4. Psal.

This Psal. is a prayer ageinste  
sclaunders and false accusers w=  
hos naturall disposicio David he=  
re describeth and prophesyeth the=  
ir punysment. **T**he title.



Pa udi De<sup>r</sup> orationem.

Davidz so ge comitted to y chaile

**G**od heare my praycr: kepe  
my lyfe frome my fearfull  
enmye.

gyde me frome y shrewede coun-  
sell and harmful company: which  
are all given to myschefe.

Whiche whette their tongis lyke  
swerdis: and lyke as oute of a ben-  
te bowe/they shote forth bitter wou-  
dis for arrowes.

To smyte thinnocente/ they wyll  
smite hym sodenly: & will feare no:

thei studied for a mische: thylge-  
fe: and talke amonge them selfe of  
snaris to be prevely laied/saing w-  
ho shall espye them?

Hei studied what mischefe they  
myght do: and (every manis minde  
scrched) thei cōcluded fast ther vpo  
ut god shall smite them withe

e Decet hymnus. f.99

a soden darte: thei shall receive the  
ir dethes wounde.

Heyr owne tongis shall smyte  
them selvez: and who so ever shall  
se them/shall avoyde sore astonned

All mortall men shall se this thi-  
ge: & shall speke vppon y worke of  
god/ & thei shall knowe his dedis.

The rightwisman shall reioyse in  
the loide: and shall committe hym  
selfe to his cure: all rightwyse in  
harte shall reioyse gloriously.

In this Psalme. David declar-  
eth god to have his chese seate in  
Zyon/their to be knowne and wor-  
shipped of all men.

**R**aise asydeth the (O  
god) in Zyon: and men shall  
performe vnto the  
their vovves.



The Decet hymnus. Psal. 65.

Unto the/ whiche hearest prayer:  
all mortall men shall come.

Iniquite prevailed against vs: but  
it is thou that purgeste vs from o-  
ure synnes.

Blessed is he whom thou hast cho-  
sen: and whom thou hast taken to  
the/ to dwell in thy house.

For he shalbe satisfied: with y go-  
od thinges of thy house and of thy  
holy temple.

Off thy marvelous rightwisnes s-  
halt thou graunte vs (O god ou-  
re savioure): wh'fore thei shall tru-  
ste in the all that inhabit the fert-  
heste costes of the erthe and of the  
longe see.

Thou arte he wiche settest the hil-  
les in their strengthe: girtte rounda-  
bout with power.

Which swageste and peapeste the

The Decet hymnus. Psal. 65 f. 100.

fearse roringe of the sees: & ceasest  
the noyse of their floudes / and the  
rode furve of the haithen.

Thei that are in the extremest par-  
tes of the erthe shall feare at  
thy woundrefull tokenes: them th-  
at dwell at the easte ad at the we-  
ste thou shalt make gladde.

Thou hast visited the erthe with  
rayne when it was full drye: thou  
hast made it very riche and plentu-  
ouse / the ryver of god floweth full  
of water / thou shalt make hit whe-  
te to encrease luckely / for so is it thy  
plesure to endue it.

Maye playne hyz even vorowes &  
moiste then temperatly with swe-  
te showers: and blesse thou the spi-  
erynge of hyz corne.

Thou shalt leade the ycare abou-  
te with thy ientle favour: thi clow-



ubilate.

des shall droppe fatte plentuousnes  
Here shall fall dropes vpon the  
mansions of the desert: the hilles  
shall ioye kownde rownde aboute  
with plentuous frute.

The playne feldees shall be kowred  
with flockis of shepe: and the vale  
is shall be filled with corne/wherefo  
re euery man shall synge and make  
melodye.

This Psalme is a givynge of the  
thanks for the deliuerance of the  
people of Israhel from the tyrani  
ei of the vngodly.

The songe of Dauid  
committed to y<sup>e</sup> chaunt to be sunge.



Make ye melodye to God:  
as many as inhabite the  
erthe.

Give ye glory vnto his

ubilate.

fo. 101

name in singynge: give ye vnto him  
glorious prayse.

aye ye vnto god/oh howe fearf  
ull at thi dedis for thy wyde pow  
er: even thy enymes shall cum krepin  
ge and krowchynge vnto the.

vnto the shall proffesse homage &  
worshype/ all that dwell vpon th  
erthe: thei shall synge vnto the/ they  
shall synge vnto thy name. Selah.

Cum hither and se the workis of  
god: se his fearfull workes tow  
er: he turneth the sees into de men.  
Dre lande: he maketh men to go thro  
rowe the see drye shode/ & there we  
reioysed of his power.

he governeth y<sup>e</sup> worlde by his po  
wer: his eyes loke vpon the haith  
the is baksliders frome his trowthe  
shall never be promoted. Selah.

people/ magnifie ye ow<sup>r</sup> god: prai



se hym wit h lowde voices.

This is he that hath preserued y  
lyfe of ouer soule: & have not suf-  
frede ouer fete ons to slyde.

Merely god hath proued vs: he ha-  
th tried vs with fyr/ as men were  
wonte to trye silver.

Thou broughtst vs into a straigh-  
te: and charged oure loynes with  
hevene.

Thou layedst sore men vpon oure  
hedes: we we' brought ito fyr & wa-  
ter: and thou ledst vs out ageine in  
to a place where we were well refo-

I shall go to the lorde at (esher).  
all tymes: I shall paye vnto y my  
which I promised with vowes.  
my lippes and made with my mou-  
th: when I was in affliction.

I shall offere vnto the fatte sacri-  
fices with the reeke and sauour of

motone: I shall brene vnto y ope-  
ne and gotes. Selah.

Com ye hyther as many as feare  
god: and heare what thinges he  
hath done to my soule.

called vpon hym with my mou-  
the: & with my tōge I exalted h.

If I had set my minde vpon ini-  
quite then god had not harde me:  
but nowe god hath harde/ and ge-  
ven hede vnto my prayer.

Praised be god whiche hath not  
repelled my prayer: nether hath he  
with drawne his mercy fro me.

*Psalm 102*

Hear David desierthe the fav-  
ourable presens of god for the peo-  
(ple of Israhel.



Id mought favoure ad  
have mercy vpon vs: he  
mought lighten vs with



Deus misereatur.

his presens. Selah.

That thi waye might be knowne  
every where in the erthe: and thi sa-  
vinge helthe also vnto all nacions.

The people mought magnifie y (o  
god): ye all people mought magni-  
fye the haithen mought ioye fie the  
and triumphe: in y thou doste rig-  
ht vnto the people / and directest y  
nacions vpon the erthe. Selah.

The people mought spede thy na-  
me (oh God): ye all people mought  
magnifie the.

The erthe also mought give agei-  
ne hye: and god which is o-  
uer god mought do vs good.

God mought blesse vs: and all th-  
at inhabit the erthe evne vnto the  
vttermoste partes therof mought  
feare hym.

**C** The argument: in y. ps. 103.

Purgat Deus. fo. 103.

In this Psalm. David singeth  
his victory obtained of y aliauntes  
as of the Syrians / y Edomites and  
the Ammonites.



As sone as god riseth to  
helpe / his enymes are di-  
spersed: they flee frome  
hym that hate hym.

He putteth the to flighte like smo-  
ke: as wawe melteth against the  
fier even so waste the vngodly fro-  
me the presens of god.

But y rightwise ioye & are glad-  
de: before god thei leape for ioye.

Synge ye to god / synge to his na-  
me: lyfte hym vp rydinge vpon the  
overmost hevens /

is his name / ioye ye before hy.

The father of the fatherlesse / hel-  
per of wedowes: even god sittinge  
in y seate of his secreete holy place.



**Purgat Deus.** Psal. 68.

**E**ven god which geveth chyliden  
to the barene: and loseth men holden  
in fetters/ but the forsakers of hym  
shall dwell in y wyde barene deserte  
**O**h god/ when thou wentst forth  
before thy people: & walkedst thro  
row the deserte. **Sclah.**

**T**he erthe was also shaken and  
moved: and the heavens dropped at y  
presens of this god of Sinay/ ye of  
god/ even the god of Israel.

**B**ut (O god) thou scattedist rayn  
in good tyme vpon the erthe: w  
hich thou chalengest be righte he  
retage: and when it failed thou re  
storedst it againe.

**W**hat this flocke might dwell th  
er in: thou hast so prepared for the  
poore afflicte that they enioye thy  
goodis (O god)

**T**he lord hath brought it to pass.

**Purgat Deus.** Psal. 68. fo. 104

**S**e that wemen shulde brynge good  
tydynge: and synge the victory of  
right grete powers.

**S**ynge compassed with grete ho  
stes have fledde: thei have fledde/ &  
the weake people that sote at home  
devyded the spoyle.

**A**lso yf ye had bene as blake as  
men syttinge amonge pottes: now  
re shall ye be white/ as thoghe ye  
were kovied with doves fethers  
which are as whyte as sylver and  
hys wynges as yelowre as goolde.

**W**hen/ for hys sake the almyghty  
god broke downe y kiges: she was  
made as whyte as y hylt Salmon.

**T**he hyl of god is fatte as is Bas  
shan: it is an highe hill/ a fatte hyl  
lyke Baschan

**B**efore set ye so oute yourre sel  
ves ye highe hillis: this hill of god

**A**



**Purgat Deus.** **Mat. 68.**

is a plesaunte habitation / for the  
lorde dwelleth in it perpetually.

He horsemen and chariots of god  
are thousande thousandes: ye many  
thousandes of Angels: y<sup>e</sup> lorde is in  
mydde monge the in his holy place  
thou hast lifted vp thy selfe and  
hast taken them whom thou wylt  
lede captive: thou hast receyved so  
me men amonge/as gistes.

And even the forsakers of the  
thou hast compelled to obaye y<sup>e</sup>: for  
that in this place God wyl have  
his seate which hath his beyng  
of hym selfe.

Praised be the lorde at all tymes/  
he mought encrease his benefyts  
vnto vs: the very same god which  
is our savioure. Selah.

God which is to vs both god and  
savioure is the lorde havinge his

**Purgat Deus.** **Mat. 68.** fo. 105.

beinge of hym selfe: in whois han  
des are diverse kyndes of dethe.

Wherey god hath smiten the hed of  
his enymes: even y<sup>e</sup> very crowne of  
the hed of the synfull man.

The lorde sayde / I shall restore  
my welbelovd even as I dyd ones  
restore them frome Babilon: ye I  
shal bringe them ageine as I dyd  
one frome the botome of the see.

Wherefore thy fote shalbe redde  
with bloude: and thy dogges ton  
ges shalbe redde with the bloude of  
thy enymes/bothe with the theire/and  
with the bloude of the kynge.

Thy beloved se thy solemne goin  
g (O God) even the goeing of  
my god/my kynge / sittinge nobly  
in his holy secrete place.

Singers go before/ther folowre pl  
ayers at the orgaine; in the middis

**D. 2.**



wente ther yonge maydens playn-  
ge vpon tympanes.

In the congregacions praise ye go-  
od the lord: even ye whiche are off  
the seade of Israel.

Her were off the lytell tribe off  
Beniamin: certaine which bore ru-  
le: the princes of Juda/their stren-  
gth/ the princes of Zabulon: the pri-  
nces of Naphthalam.

Thy god hath geuen the thy stre-  
ngth: stablest he (O god) that thin-  
ge which thou hast wrought for  
in thi temple at Hierusalem: ve  
even kinge shall bringe the gyftes  
as thou sharply blamest the spe-  
are men with thy mighty power  
amonge the capitains of the hoste:  
so makest thou them to yelde and  
to become tributares payinge ther  
silver. Laste downe the people w-

hos delight is to have bataile.

Her shall come of the moste nob-  
lest frome Egypt: & yinde shal stre-  
tche forth hyr handis swyftly vnto  
the kingdomes of the erthe to god.  
singe ye to god: singe ye with pray-  
se vnto the lord. Selah.

Which rydeth vppon the hevenes/  
ye vppon the everlastinge hevenes:  
for he putteth forth his voice/ye &  
that a voyce full of powre.

Give ye to god the prayse of stren-  
gth: his cleare maicste is vppon Is-  
rahel: his strength is in y clowdes.

Thou arte to be feared (O god) in  
thy secreete holy place: the god of Is-  
rahel/he shall geve strength & po-  
wre to the people. Praised by god.

The argument into the. 69. Psal.  
In this psal. of David which is  
y figure of Christe y hed of all for



Saluum me fac Deus. Psal. 107.

ithfull men (whom it becometh to be conformed and made lyke theyr hed) is contayned a grete compla-  
inte as of won beinge in grevo<sup>9</sup> pre-  
sent perels / and afterwarde a fer-  
uent prayer for deliuerance.

**S**ave me (God) for waters  
are risen so hyghe vpon  
me: that I am in perell of  
my lyfe.

I steke faste I depe tounge claie  
in the whiche I cannot continwe:  
I am brought into y depe floude &  
y violente streame karrieth me awaie  
I am wery of kryinge / my throte  
is hoores: mi sighte is wasted with  
lokinge vp vnto my god.

They y odiously persue me fault-  
lesse are moo in noumbre then the  
hears of my hed: they have prevay-  
led which vndo me causles / & they

Saluum me. Psal. 107. f. 107.

wette their enymite vpp<sup>d</sup> me / they  
constrayne me to paye tho thinges  
which I never toke awaye.

God / thou knowest if I have do-  
ne eny thyng falsly: it is not vn-  
knowne vnto y if I have offended  
O hlorde / y lorde of hostes / let the  
not be shamed for my sake which  
depende on y: O god of Israel let  
the not be confounded y seke the.

For I / for thy sake have borne y  
opprobry: shame and ignominy ko-  
ured my face.

I was made a stranger to my  
brotherne: & an alcaunte to my mo-  
thers childrene.

ven the very love that I bore to  
thy house cite me vppe: the oppro-  
bries which the vngodly caste age-  
inst the / biente me sore.

gyve me to wepyge / my body do

Ps. 4.



Saluum me fac. Psal. 69.

I scourge with the fastige: & for thus  
doinge / am I reuyled.

I cleyved me in hayer & sacke for  
their sakes: & they iested vppon me.

They fabled vppon me that sote  
at the gatis: and the drunken men  
in taverns made songis vppon me.

But O (Lorde) in the meane tyme  
made mi prayer vnto the: when tyme  
was offred me (O God) for  
thy infinite mercie: & trow the hear-  
te me: for the which thou were w-  
onte to helpe.

Delyv're me frome this tounge  
slaye & suff're me not to be drow-  
ned: let me be delyvred frome theis  
odious persuers / even frome theis  
depe waters.

Let not y<sup>e</sup> streame karie me awaye  
neith' y<sup>e</sup> depthe swelowe me in / nor  
y<sup>e</sup> pitte shutte hyr mouth over me.

Saluum me fac. Psal. 69. fo. 108

Answer me (O Lorde) for fullien-  
the is thy mercie: loke vpon me aft'  
thy grete humanite.

And hyde not thy face frome thy  
servante: for I drawe an hevy cros-  
se / speede the to heare me.

Open the to my soule & redeme it:  
lose me from myn enymes.

O thou knowste what opprobry /  
what shame and howe grete cofu-  
sion I beate: thei that trouble me  
are in thy sighte.

Opprobry hath broken my hartel  
I am scourged / I looked for won to  
ease me with comfortable wordis  
but ther was non / I looked vp for  
counforters but I founde non.

For meate / they gave me gall: and  
when I thirsted they gave me to  
drinke vinaigre.

Let their owne table be their trap



**Saluum me fac. Psal. 69.**

**P**erand their owne frendis their snas  
et their eies be blinded lest they  
they se: and make their loynes ever  
more to slyde.

**O**verforth thi wrathe vpon the:  
and let thy hevvy indignacion take  
et their houses be desola (them).  
te: and let there be noman to inhab-  
it their tabernacles.

**F**or thei saye that they persecute  
hym whom thou woldest to be smi-  
ten: & thei boste the selve to chasten  
hym whom thou commaundest to  
wounde.

**M**ake y vnto theis men won-  
kednes be heaped vppon a nother:  
and let them never be partakers of  
thy rightwisnes.

**L**et them be blotted owt of y bo-  
ke of lyfe: and let them in no wise  
be writen with the rightwise

**Saluum me. Psal. 69. fo. 109.**

**H**utme (Oh god) for as myche as  
I am afflicte/powe/and full of so-  
rowe: thou shalt delivre with thy  
savage helpe.

**I** shall praise the name of god w-  
ith songe: I shall extoll hym with  
solempne prayse.

**F**or thy sshalbe more accepte to y  
lorde then ove and kalf: which ar  
armede with the hornes and boues.

**M**ekesprited men shall se theis th-  
inges and shall reioyse: the sekere  
of god shall se theis and their hat-  
tes shall lyve.

**F**or the lorde heareth the poore: &  
men layed in presone for his sake  
he hath not despised.

**H**eaven and erthe shall loave him:  
the sees also and what so ever mo-  
veth in them.

**F**or god shall save Zyon: & shall



**D**eus in adiutorium. *Psalm 70.*

preserve the cites of Juda: there shall men dwell and possesse y<sup>e</sup> lande be right inheritaunce.

The posterite of his servants shall receive it for their heretage: who so ever love his name shall have their seate therin.

*The argument into the 70. Psalm.*

In this Psalm. David desierth speedy helpe and punishment for his adversaries/and ioyleth for his helpe he emonge the faithfull. *The title of the Psalm.* The songe of David committed to the chaunter to be sung for a remembraunce.



God speede the to delivre me: oh lord haste the to helpe me.

Let them be confounded with shame and opprobrye which laye awayte for my lyfe: let

*Deus in adiutor.* *Psalm 70. fo. 110.*

them be turned bakwarde / and in opune ignomynie which delight in my trouble.

Let them be put backe because thei labour to shame me: even thei which saie fighe/fighe vppon hym.

Let them ioye and reioyse in thei who so ever seke the: and thei that love to be holpen of y<sup>e</sup> mought saie/ God be alwaye extolled.

I am a karefull poore afflicted/ speake the vnto me: thou arte my helper and delvyer/ se thou tarye not.

*The argument into the 71. Psalm.*

This psalme is of a comen argument wheryn David despyrd helpe agaynste his aduersaries which were Absalom with other that conspired with hym.



In te Domine speravi. Psal. 71.



In the (lorde) have I trusted: suffice me not at any tyme to be shamed.

Delivere me for thy rightwisnes and take me up: bowe downe thy eare vnto me/ & save me. Be thou vnto me a rocke of stone in the which I might kepe me & to the which I might ever flee: hitherto hast thou taken charge of me to kepe me/ for thou arte my stone and my castell.

My god delivere me frome y hande of the vngodly man: delivere me frome the fist of the mischevous & violent man.

For thou art he of whom I depende (lorde/lorde) thou arte the same vnto whom I have cleved sithen I was a chylde.

Thou sustaineest me frome my mo

In te Doie speravi. Psal. 71 fo. iii.

thers wombe: thou directe me oute of my mothers belly/ my laude & prayse is vppon the continually.

I am made a woundynge stocke vnto many men: but thou arte my stronge defense.

My mouth shalbe yet fulfyll'd with thy prayse: let it dayly extoll thy cleare maieste.

Cast me not awaye in myn olde age: forsake me not when my strength shal fayle me.

For they spoke vpon me emonge them selve: and they which laye a waite for my soule have counseld in vayne.

Maynge God hath forsakē hym/ folowre vpon hym: & take hym/ for ther is noman y wyl delivere hym.

God/ be thou not farre fro me; my god speede the to helpe me.



In te Domine speravi.

Let them/ be shamed and perysse  
that are ageynste my lyfe: let them  
be kovied with opprobrye and con-  
fusion which take so grete payne  
to hyndre me.

But I shall tarye for thy helpe: &  
shall excede all men in thy prayse.  
My mouthe shall dayly speke of  
thy rightwisnes & savege helth: for  
I knowe non ende of thi benefets.

armed with the strengthe of the  
lorde havinge his belge of hym selfe  
shall come: and remember thi ri-  
ghtwisnes only.

O god thou hast taught me even  
of a chylde & unto this tyme do I  
publesse the thi marvelo<sup>9</sup> noble actes  
ye verely / thou shalt not forsake  
me even into my olde age and hore  
heare (O god) whyle I shewe  
forth thy myghty power unto this

In te Domine spe. Psal. 71 fo. 112.

present generation/ & thy strengthe  
unto all the posterite to come.

And whilie I extoll thy rightwi-  
snes (O god) whiche hast done so  
grete thinges: (O god) who maye  
be compared unto the?

Whiche hast made me to fele ma-  
ny and grevous adflictions: and  
thou pleased ageine shalt quiken  
me: ad shalt bryng me ageine even  
frome the depest of thetthe.

Thou shalt encrease my dygnyte:  
for thou pleased ageine shalt coun-

And I shall magnifie forte me.  
y/ I shall prede thi true faithful-  
nes (My god) with musyke instru-  
mentes: I shall synge unto y with  
harpe which makest holy Israhel.

My lippes shall triumphe for ioie  
and my soule also whiche thou hast  
redemed: for I shall synge unto y.



Deus iudicium. Psal. 72.

Also my tonge shall speke continually of thy rightwisnes: for they shall be shamed & i opprobrye which take so grete payne to hurte me.

¶ In this Psal. Solomon prayeth

that the kyngdome of god myght come to / thowre Christe. ¶ The Psalme of Solomon.



God / gyve thy authority in iugement vnto y kyge: give y kyge sonne the pecucio of thy iustie. We shall have to do with y ce. people of his ryghtwisnes: & shall deale evēly with thi poore afflicte. Mountains shall bryge pease vnto the people: and thyllles shall bringe the pecucion of rightwysnes.

We shall delyve in iugement the

Deus iudicium. Psal. 72. fo. 113.

poore afflicte people: he shall kepe the nedions / he shall smyte downe the vniuste veyers of men.

¶ We shall worshipe the / as longe as the sonne and mone shall shyne / into every age.

We shall come downe lyke small rayne into a newe morwen medewe: & lyke rayne whiche sokingly maketh moiste therthe.

Rightwisemen shall flouresshe whyl he raigneth: and there shall be myche pease endueringe as longe as the mone.

We shall have dominiō frome the won see to the tother: & frome the east floude vnto the worldes ende.

¶ Before hym shall fall downe the dwellers of the deserte: and his enemies shall lye prostrate lickinge the he kynges of Tharsie & Auste.

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Deus iudicium. Psal. 72.

of the yildes shall give hym gifte  
the kynge of Sheba and Seba shall  
offere vnto hym honourably.

All kynge shall do homage vnto  
hym: all nacione shall serve hym

or he shall desyre the poore that  
at krieth vnto hym: and the man  
in hevenes with oute helpe.

He shall have pety and mercye on  
the poore nedeons: and he shall  
kepe the soules of them that are in  
affliction.

He shall redeme their liues frome  
fraude and violence: and preciousse  
shall their bloude be in his sighte.

He shall lyve and shall have ge-  
ven hym of the goolde of Sheba:  
men shall blesse hym all tymes and  
shall spiede his fame.

And the erthe shall be so frutfull  
that of an handfull of whete ther

Deus iudicium. Psal. 72. fo. 114.

shall arise sythe plente in the hilles:  
that it shall wave with the winde  
lyke the thicke highe treis of Liba-  
ni/and shall growe forth before y  
cyte as thicke as grasie.

His name shall be ever spoken vpon  
whiles the sonne shall endure:  
it shall go from won generatiō in-  
to a nother/ thorow hym shall all  
nacione be blessyd and shall extoll  
hym with prayse.

Praised be the Lorde god God of  
Israel: which alone dothe merve-  
lous thinges.

Praised be his glorious name: eve-  
ry lande be full fylled with his beu-  
tefull glory. Amen. Amen. Amen.

There is an ende of the psal-  
me and prayers of David/  
the sonne of Jesse.

The argument in the 73 psal.



Quam bonus Deus. Psal. 73.

Asaph sunge this psalm. for the consolation of the faithfull: which frette them selve and are offended at the felicity of the vngodly.

The songe of Asaph.



Right good suerly is god vnto Israel: even to thois men which are pure in harte.

But my fete were almost gone: my footyng had almost failed me.

For that the good fortune of the folysh wykedmẽ set me so a syer: when I se sych prosperyte of y vn-

godly. For they are nether com- bled ne constrayned to dethe: but they are well lykynge/they thryve/ and are lusty.

They are not oppressed with hevenes lyke woth men: they knowe not y sorowe & care y woth men abide

Quam bonus Deus. Psal. 73. 115

herfore pryde hath closed them rownde aboute: and they are clothed with violence as with garments.

They are so full of felicity & welthe that they swell: they set forth them selves in thimagnacions of their owne hartes.

They thynke to be holden and bydded with no lawes: they boste their myschevous vepacion/ they speake from a losse.

They have lysted vp their mouthes into heven: their tonges walke all over therthe.

They called their people vnto the same study: and made them to drinke of the same full cuppe.

herfore the people was moved to saye with in them: howe might God knowe theis thinges? what knowledge maye they be in god ab-

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over



Quam Bonus Deus Is.

**T**he (saye thei) theie are vngodly men and yet are thei blessed in this worlde and swimme in plentuous. Merely as for my selve I riches. trowe I have kept my harte pure: and have studyed to have handes wasshen with innocentes: cleane from me mykednes but all in vayne.

**N**or I have bene scourged dayly: & I suffred my chastesyng every mornynge/ye and that erly.

**B**ut yf I shall thus iuge & speke of theis tynge: I shuld be iniurio vnto y nacion of thi chylde. I mused & studyed sole to knowe theis thinges: but it was laborious and harde to se it.

**U**ntyll I was brought into y secrete holy places of god: & was taught to marke thende of theis men. Merely thou hast sette them in a

Quam Bonus. Psal. 116. fo. 116.

flybery/place: even to cast them downe and to be vtterly destroyed.

**O**h/howe sodenly were thei caste downe & made an ende of: thei were destroyed with soden myschese.

**T**hey we but as a dreame of a man sodenly a waked: (O loide) even their images and pictures hast thou made spightfull in the cite.

**M**erely my harte bleded in bitterness: and my inwarde partes we stinged and as pricked with needles.

**I** was a sotte and perceyved nothinge at all: I was lyke a brute beste before the.

**A**nd yet (not withstandinge) was I allwaies withe the: thou heldste my righthande faste in thy hande.

**T**hou ledst me at thy plesure: and afterwaide tokest me vppe & helpedst me gloriously.



**Q**uam bonus Deus.

Whom therfore in heven / whom  
in erthe shulde I honour and wor-  
shype but the?

My flesshe and my harte longe so-  
re fore the (oh the very strengthe of  
my harte): god is my porciō for ev<sup>r</sup>

For lo / they that absente them sel-  
ve longe frome the / shall perisshe:  
thou wilt destroye as many as for-  
sake the.

But I thought it good for me to  
cleve to god: I set y<sup>e</sup> lorde before me  
for my defense to the entente I wolde  
shewe forth thy workes.

**I**n this Psalme Asaph complai-  
neth of the destruction of the tem-  
ple and of the faithfull people / and  
also of y<sup>e</sup> blasphemie against god &  
his holy place / by y<sup>e</sup> vngodly folke.

**C**ontains of the Psalme.

**Q**uare Deus rep. Psal. 74. fo. 117

It is an Instruction shewed vnto  
Asaph.



Wherefore (O god) ha-  
ste thou putte vs awaye  
frome the so longe: wher-  
fore is thy wrath thus  
fore kyndled againste the flocke of  
thy pasture?

Remember thy congregacion wh-  
om thou hast chosen to the from  
the beginninge: even the metyarde  
of thy heretage whom thou hast re-  
demed / this same thy hyll of Zyon  
in the whiche thou were wonte to  
dwelle.

Upeft vp thy selve and come to de-  
stroye for ever all enimies: which ha-  
ve broughte all myschewe into thy  
holy temple.

Thy aduersaries have roied in the  
midde of thy Synagoges: they ha-



Quare Deus repulisti. *Psalm 77.*

we set vp theit baners in tokene of  
the victorie.

Lyke as in tyme past / full excla-  
lent and noble was the worke and  
dyligence of them whiche kyng  
dore wryte a grete trees to the  
byldynge of the temple.

Even so now are there of like di-  
ligence and laboure / to destroe and  
to breke y karved ymages in it w-  
ith trybyl and hammers.

They have brent it in the fyre: and  
thus they thynge dore the house  
of thy name into therthe / have pro-  
phaned and polluted it.

They thought in theire mynde sa-  
yinge / let vs also slaye them all to-  
gither: & they have brente vpe all  
the Synagoges of god in the erthe  
we se not the tokens and myra-  
cles whiche God was wonte to shewe

Quare Deus repulisti. *Psalm 77.*

we for vs: there is no prophete lefte  
vs / ther is noman with vs whiche  
have eny knowlege / but howe longe  
shall this endure?

What ende (O God) shall thy  
aduersarie have y thus shamfully  
revileth the: what shall become of  
this sclaunders enyme whiche  
thus vngodly blasphemeth thy  
name: herfore hast thou plucked  
backe thi hande: holde not thi  
right hande thus still in thy bosome  
verily thou arte god which hast  
hyther to bene my governor: thou  
arte even he that bryngeth helthe  
into the myddes of therthe.

Thou verily thowow thy powre  
troublest y see: thou brekest y hed-  
dis of the dragons in the waters.

Thou knockest to gither the hed-  
dis of the grete whales: and gevest



**Q**uare Deus repulisti. *Psalm. 74. fo. 119*

them for meate to the people of the  
thou brekest vp y<sup>e</sup> sprin. (Deserte:  
ges: thou makest drye the floudes.  
The daie is thyn the nyght also  
belongeth to the: thou hast ordened  
the lyght and the sonne.

thou hast ordened and set all y<sup>e</sup>  
costes of the rounde worlde: somer  
and wynter thou hast made them.

et se thou forgetst not this on thi  
ge/that this enymye thus blasphemously  
revyleth the lorde and that  
thys wykede folysshe folke thus  
grevously hurte thy name.

et not the life of thi turtle dove  
be come into the cōpanye of theis  
aduersaries: the company of thy poore  
afflycte forget not for ever.

Take vpon thy promyse: for amonge  
theis blynde wretches of y<sup>e</sup> erthe  
all are full of vyolence & trouble.

**Q**uare Deus rep. *Psalm. 74. fo. 119*

Turne not a waye frome the/the  
is poore sorrelions with the shame:  
but rather cause theis poore afflictions  
to prayse thy name.

Hyse god and give sentence agest  
the thy aduersaries: remembre howe  
blasphemously they reviled the/and  
howe horriblely theis wiked men  
deale with the dayly.

Forgete not the proude worde of  
thy aduersarie: let the highe swellingis  
of them that resist the clyme  
vp still into their owne confusione

*Commentary on Psalm. 74.*  
Here first of all Christe owre sa-  
vioure i broughte yn vnder the fi-  
gure of David reioysynge of y<sup>e</sup> po-  
wer geven hym by y<sup>e</sup> which he wol-  
de restore the worlde nowe beyng  
redy to fall: and he monisheth that  
no man resiste his kynge/because y<sup>e</sup>



Confitebimur tibi.

god is he alone which exalteth whom he wyll. **The** songe of Asaph: called ne proude.



**W**e thanke the (God) we thanke the/ for nyghe is thy glorious power tho is men that call vpon the and they shall remember thi merue lous dedis.

**F**or I shall take vp vnto me my congregation: and shall execute true iustice.

**T**he erthe & y dwellers ther vpon beganne to slyde awaye: and I have vnder set it. Selah.

**I** spake to theis madde scolis/ say inge/se that ye be not besydes yow wittes: I sayde also vnto theis vngodly/se that ye extolle not yowre lyfte not vppe yowre power.

Confitebimur. fo. 120.

horne to highe: nether speke ye prouder kedly.

**F**or this lifting vppe cometh nether frome the east nor the west: nether yet frome the south the hilles of the deserte.

**B**ut it is God verely the mighty iuge: he casteth downe won man & lifteth vp a nother.

**F**or ther is a cuppe full of troubled wyne in the hande of the lord: oute of which he poureth to be drinke of/ whois veri dregges shalbe souped of/ for all the vngodly of the erthe shall drinke therof.

**B**ut I in the meane ceasone shall shew forth continually his glo: y: & praise mi god eue y very god of Iacob. And shall also pluk vp by y cotes y horne of theis vngodly: but y power of y rightwise shalbe styll exalted.



**T**he argument unto the 76. Psal.  
Here Asaph syngeth howe that  
Hierusalem was nobly defended of  
god: wherfore he extollet his po-  
wer no lesse to be dyed then ex-  
celyng all menis powers. **T**he  
songe of Asaph committed to y chaunter  
to be sunge at the orgains.



**G**od is honourably kno-  
we in y lade of Judah: &  
his cleare fame is nobly  
spiede thow y lade of  
Israel. His tabernacle is set up  
in Hierusalem: & his mansiō in Syon.  
Her he buke into peses bothe bo-  
we & arrows bukler & swerde in ba-  
ttell. Thou arte passynge taile. Sela.  
Cleare and noble: worthy to be mag-  
nified above the kyngdomes full  
of theste and robbery.

**T**hey are deprived of their strōge  
harte: theyr slomber hath overgone  
them/theyr handes are benommed  
although they were men valeaun-  
te in bataile.

**N**or thowre thy fearfull thre-  
nyng rebuke (O god of Jacob):  
their horse & karte went all to ha-  
te. Thou arte to be feared in (voke.  
Sede: for who maie stāde before y/es-  
pecially whē thi ang' wepe whot?  
Even from heven thou causest thi  
fearfull iugement to be harde: the  
erthe feared & durst not be quitche.  
When God shulde ryse into iuge-  
ment: to save all the meke spryed  
of the erthe. Sela.

**N**or mennis indignacion occasio-  
ned thy glory: even whils thou bris-  
delst the reste of thy fury.

**M**ake your voice and pforme



Voce mea ad Dominum. Psal. 77.

them to the lord your god: for he  
is in the myddes amonge you.

Offre your gystis to hi so gretly  
to be feared: which taketh breath  
even frome princes/ it is he that is  
to be feared of y<sup>e</sup> kynges of y<sup>e</sup> erthe

*Exposition into the 77. Psal.*

In this Psal. Asaph declareth  
his heavenes of minde for y<sup>e</sup> calamity  
te & wretchednes of y<sup>e</sup> holy people.

*The title of the 77. Psalme.* The  
songe of Asaph committed to y<sup>e</sup> che-  
fe chaunter to be sung of the order  
of thois singers among whom Je-  
dulhum was chefe.



When my voice to god wa-  
ithe my voyce to God I  
kryed lowde: and he liste-  
ned to me.

In y<sup>e</sup> tyme of my tribulation (low-  
de) I soughte the/ my sore rāne all

Voce mea ad Do. Psal. 77 fo. 122.

nyght and ceassed not/ my soule re-  
fused all counforte.

I remembred God/ and I gnasted  
& grated my tethe togither for an-  
ger: I spoke and my spirit was sore  
vexed beinge full of agnysshe. Selah  
Thou heldest myn eyes frome sle-  
pe all the nyght longe/ and I was  
so tormented in mynde that my spe-  
che fayled me.

I called to minde my dayes paste:  
even the yeaeres of my fore age.

I remembred my mery nyght son-  
ges: I spake in my harte/ & my spi-  
rit serched y<sup>e</sup> cause of this hevvy in-  
saylge shall y<sup>e</sup> lord then (gemit.  
caste me awaye for ever: shall he ne-  
ver call me ageine into his fauoure?  
Is his goodnes then / thus taken  
awaye for ever: is his comfortable  
promyse thus ended for all ages?

A. 3.



**Oratio mea ad Dominum.**

**W**ath God then forgotten to have  
mercy? or wyll he shyt vp his mer-  
cy in his anger? **Selah.**

**A**nd I thoughte thys is but my  
nowne weake abydyng: untill y  
moste hyghest declare hys ryght  
hande as he is wonte to do.

**H**erfore I wyll call to mynde y  
workes of the Lorde: and I wyll  
holde in remembrance thy merve-  
lous noble actes whych thou hast  
wrought of olde tyme.

**I** shall thynke vpon all thy wor-  
kes: and talke vpon thy woundre-  
full dedys continually.

**H**/howe woundrefull are thy wo-  
ayes (O God) whiche dwellest in  
y secreete holy place: who is so my-  
ghty and so grete as is God?

**T**hou arte God which hast wro-  
ght marvelous thynges: and hast

**Oratio mea ad Deum. Psal. 77. fo. 123.**

**D**eclared thy mighty power emon-  
ge thy people.

**T**hou hast redeemed and losed thy  
people with stronge powre: even y  
sonnes of Jacob & Joseph. **Selah.**

**T**he waters sumtyme saue y (O  
God) the waters saue the: and they  
trembled: even y depe botomlesse see  
was also troublid.

**T**he blacke cloudes sente downe  
rayne: it thondred in y aier / & hai-  
le stones camedowne lyke arrowes.  
Grette thondre clappes were harde  
roundabout them: fearfull light-  
enyngeis smitte y grounde / ther the  
quaked and trembled.

**T**hy wayes laye thorow the see /  
and thy pathes in mighty waters:  
and yet noman shall knowe y pri-  
ues of thy fete.

**T**hou ledst thy people lyke a floc

**Ps. 4.**



Attendite popule meus. Psal. 78.

ke of shepe: by the handes of Moyses and Aharon.

**E**cclesiasticus 1. 10. 78. 1. 10.

This psalme warneth vs to not forget the noble actes of the Lorde and hys wondrefull benefits done for his people led oute of Aegypt & brought into the lande of Canaan.

**A**nd the title of the psalme. An instruction shewed vnto Asaph.



Take hede my people vnto my lawe: bowe downe yowre ears vnto the wordes of my mouth.

Myll opene mi mouth into parables: and I shall speke olde derke sentences of gravite.

ven thos thynges which we have harde: and knowne owre fathers to have tolde vs.

Here was nothinge hidde frome

Attendite popule. Psal. 78. f. 124.

their chyldeane that succeeded the: for ever wold a nother ylorde prayse/ & put eche wother in remembrance of his stronge power & marvelous thynges which he wroughte.

He gave this commaundemēt vnto Jacob & put this lawe vnto Israel/ when he commaunded y fathers to declare theys thynges to theyr chyldeane.

That their posterite might knowe theis thynges: and their chyldeane when thei are waken myght shewe y same to theyr chyldeane also.

And so to put their confydence & truste in god: and not to forget the woikes of God but to obserue hys commaundementes.

And not to belyke theyr fathers which were a frowerde nacion and fallynge oute of kynde: a nacion y



**A**t tendite popule meus. *Psalm 78.*

Directed not their hartes: and their  
sprites committed not their selues  
stedfastly to god.

**T**he sonnes of Ephraim well ar-  
med and good archers: turned their  
backis in batayle.

**T**hei kept not touche with God:  
thei wolde not live astir his lawe.

**T**hei forgote his workes: and his  
noble actes which he dide for their  
**H**or he dide wondrefull. *W*orkes.  
thynges in the lande of Egypte: in  
the felde of Tanys theyr fathers  
beynge presente.

**H**e derpyded y see and led thez tho-  
rowe: he made the waters to runne  
togpyther standyngvp lyke walles  
of their eche syde.

**H**e led them forth the se da ye vnder  
a clowde: & every nyght with clea-  
**H**e kit in sondre y rocke & re lyght

**A**t tendite popule. *Psalm 78. fo. 125*

of stōne in y deserte: and gave thez  
drynke oute therof lyke as oute of  
a grete depe water.

**H**e led ryvers forth of the stonne  
and made the waters to runne ly-  
ke swete floudes.

**A**nd yet for all this thei sinned a-  
geinst hym: and angered the moste  
hyghest in the wyldrenes.

**T**hei tempted god in their hartis:  
when thei asked meate to save the.

**A**nd thei spoke agelste (it lyves.  
god sayinge / maye god sprede vs a  
table here in the deserte?

**H**e smit the stone and there flow-  
ed oute waters plentuously: but w-  
heth' maye he likewise (saide thei)  
gyve vs also brede and prepare fle-  
sh for his people?

**H**erfore the lorde when he har-  
de theis thynges was angry: & fier



Attendite popule meus.

was kindled ageinſte Jacob / & his  
wraſhe was bent ageinſt Iſrahel  
and that becauſe they beleved not  
god: ne they truſted they to his helpe.

and yet he commaunded y clowdes  
above: & opened y doores of heven.

and powerd them downe w<sup>th</sup> M<sup>an</sup>  
to eate: he gave them heavenly foode.

ſo that man eyte ſtronge and ſub  
ſtanciall meate that came frome y  
clowdes: he lette them have meate  
even theyre belly full.

He turned aboute the eaſte winde  
in the heavens / and by his power  
brought in the ſowtherwynde.

And rayned downe vppon them  
fleſſhe as thicke as duſte: & feth  
ed foules like the ſandes of the ſee.

And they fell downe into the mid  
des of their tentes: & rownd aboute  
theyr tabernacles.

Attendite. fo. 126

and they eate / and were well filled /  
for he ſatiſfied their appetite.

they were not diſappointed of th  
eir luſte: and yet their meate was no  
ſoner in their mouthes / then y wra  
the of god fell vpon them.

and ſlew the cheefe of them: even  
the moſte ſtougheſt of Iſrahel he  
threwe downe.

But yet above all this they ſinned  
ageinſte hym: for they beleved not  
his marvelous dedes.

herfore their daies were conſum  
ed miſerably & ſorryly: & their yea  
re paſſed over in perpetuall trou  
m

then he deſtroied them / then ble  
they ſoughte hit: they turned & beſ  
oughte god beſely.

then they called to minde y God  
is their defender: and that the hy  
gh god is their redemer.



But thei flattered hym with their  
mouthes: and eyed vnto hym with  
their tonges.

Their harte was not righte tow-  
de hym: nether kepte they touche  
with hym in promyse.

But yet he (notwith standinge)  
full mercifully forgave them thei  
wickednes: he dyd not destroye thei:  
he ceased his grete wrath and cast  
not forth all his indignacion.

He consydred that thei were but  
fleshe: a puste of flegge winde w-  
hich cometh not ageine.

Often tymes provoked they hym  
to Anger in the deserte: and agrev-  
ed hym sore in the wildernes.

Ageine they tempted god: and ca-  
st awaye hym that maketh holy

thei forgote his stodge Israel  
hande: and the daye in the which

he deliuered them frome their trou-  
blous oppressours.

They forgote hys myracles also:  
whiche he wrought in Aegypt: and  
his wondre full tokene: which he  
shewed in the felde of Tanis.

Then he turned their pondees and  
dykes into bloude: and their rivers  
also that thei shulde not drinke.

He sente amonge them swarmes  
of flies whiche devoured them: &  
froges to destroye them.

And he gave the profite of their  
grasse and corne to be eaten vp of  
wormes: and theyr labours to w-  
hotte flies.

He beite downe their vines with  
haille stones: & theyr fygtrees we-  
re froste bitene.

He destroyed their cataill with hai-  
le stones: and smit downe their bee-



Attendite. Psal. 78.

stees with lightenynges.

He sente into cymonge them the he  
by indignaciō of his whot wraathe:  
the consuminge vengeaunce of his  
fearfull yre/anguysshe and violet  
wodnes by noyuse sprites.

He hedged in the waye of his wra  
the: he spared not their liues frome  
dethe but betoke them to pestelen.

He smit every firste begoten in ce.  
Egypt: and what so ever thei had  
moste leife and deare in the taber  
nacles of Cham.

He led forth his people lyke a f  
locke of shepe: and drove them for  
the lyke an herde of nete into the  
wildernes.

He led them forth so fuerly that  
they neded nothige to have feared:  
for he overwhelmed their enymes  
with the waters of the see.

Attendite. Psal. 78. fo. 128.

And he broughte them to his holy  
place: even to y hyll which he cha  
lenged with his right hande.

He casted oute therof the gentiles  
before their faces: and limited vnto  
them their heretage / and made the  
tribz of Israhel to dwell in their ta  
bernacles.

Notwithstandinge yet they tem  
pted and provoked the hyghe God:  
and kepte not his testimones.

They turned theyr selues frome  
hym and dealte vnfaithfully age  
inst hym: even as dyd theyr fathe  
rs/they were wrythen backe lyke a

They angred god with th<sup>r</sup> bowe.  
eyr worshipe in highe places: and  
kyndled his wraathe with their Id  
god harde them and was sore  
amoved: and greuously he reiecte  
and reproved Israhel.

h.



Attendite. Psal. 78.

He forsoke his habitation in Shi-  
lo: even the tabernacle in the which  
he dwelled among men.

He suffered his glorio<sup>s</sup> mighty se-  
te to be taken: and his beutefull ho-  
use to be brought into the handes  
of his adversaries.

He betoke his prople all together  
into the swerde: his yre brente so so-  
re agaynst his heretage.

He yet devoured their yonge child-  
rene: and their virgins loste the flo-  
wer of their mariages.

Their sacrificers wher smiten do-  
wne with swerde: and their wives  
had no laiser to moorne lyke wy-  
dewes.

And the lorde awaked as thogh he  
he had slepte and start up with gr-  
eate noyse frome slomber: as a mā  
that had surfettid with wine.

Attendite popule. Psal. 78. fo. 129

And smit his enymes in y<sup>e</sup> nether  
astyr partes: and made them to be  
into perpetuall opprobrye.

Notwithstandynge all thys: yet  
he refused ad reiected the taberna-  
cles of Joseph: and the trybe of E-  
phraim he wolde not choose.

But he chose the trybe of Juda:  
even y<sup>e</sup> hyll of Syon: his owne wel-

And he bylded ther up. (beloved.  
pon his temple lyke hyghe palaces:  
and layed the foundation as faste  
as the erthe: to abyde a longe space.

And he chose his seruante David:  
and toke hym frome the shep kote.

He led hym frome the folowinge  
of hys shepe to feade hys people: e-  
ven Israhel his owne heretage.

And he shall governe and feade  
the purely with faithfull harte: &  
shall tette them forth: dryvynge

R. 2. (them wyssly



220 **eus venerunt gentes.**

**I**n this psal. Asaph cōplayneth  
of the calamite & wretchednes done  
to Hierusalem of Antioch & desy-  
reth the helpe of god ageinst hym.

**The songe of Asaph**  
**W**he haithen (O god) are  
come into thy heretage:  
thei have polluted thi ho-  
ly temple and have brou-  
ghte Hierusalem into an heape of  
ruine. Thei have geuen the kar-  
cases of thy seruantes meate to the  
foulles of the Ayer: & the flesshe of  
thy saintes to the bestes of y<sup>e</sup> erthe.  
Thei have shed their bloude lyke  
water rounde aboute Hierusalem  
& there was non y<sup>e</sup> wolde butie the.  
We are made an opprobrye to ovr  
neighbours: scoine and derision to  
them that dwell roundaboute vs.

**eus venerunt. Psal. 79. fo. 130.**

**H**ow longe lord: wilt thou be  
angry ever: shall thy indignacion  
burne still lyke fyre?

**R**emembre oute thy wrathe vppon the  
eis haithen which will not know-  
ledge the: and also vppon theis real-  
mes that call not vpon thy name.

**R**emembre not ovr olde iniqui-  
ties: let thy merciable ientelnes pre-  
uent vs shortly: for we are grevo-  
usly oppressed & made full poore.  
**R**epresent with vs (god) save vs  
for thy glorious name and delyver  
vs: pardonne ovr synnes for thy  
names sake.

**R**est at eny tyme theys haithen  
shulde saye: where is theire god?

**R**et the vengeance of the bloud-  
shed of thy seruantes: declare the

**R. 3.**



**D**eus venerunt gentes  
amonge theis haithen/ in owre sy-  
ghte.

et the sorrowfull sighes of the  
y are in bondes come into thy pre-  
sens: and for thy grete powet/ ma-  
ke them a live which are now in  
ged to dethe.

and turne vnto owre neighbours  
plentuously their opprobry into t-  
heir owne bosomes: with the whi-  
che they have reviled the so oppro-  
biously. (O Lord).

ake vs which are thy people/ &  
the flocke of thy pasture to mag-  
nifie the with thanke & for ever: &  
to shew forth thy praises from ge-  
neration into generation.

**Commentary into the 80. psal.**  
This Psalm is of the same ar-  
gument with that/ which goith be-  
fore. **Commentary into the 80. psal.**

**Qui regis Israel. Psal. 80. fo. 131**

The songe of Asaph/ to be sun-  
ge of the beutefull Lyle/ committed  
to the chaunter.

**T**hou heardest man and fea-  
der of Israel/ listen and  
take hede/ which drivest  
Joseph lyke a flocke of  
shepe: and thou which sittest betw-  
ene the Cherubims shyne vnto vs  
thou which arte before Ephraim  
Beniamin & Manasses: stop thy  
power and speede the to save vs.

(O god) restore vs/ make thy fa-  
ce to shyne vpon vs: and we shal be  
O Lord which arte the saved:  
god of hostes: howe longe wilt thou  
be agre with y praiet of thi people?

thou feddest vs with the teares of  
owre eyes: and madist vs to lyck  
them plentuously in stede of drinke  
thou settedst owre borderers as

**R. 4.**



Qui regis Israel. Psa. 80.

geinst vs: and madist oure enimes  
to laughe vs to scorne.

God of hostie restore vs: make thi  
face to shyne vppō vs / & we shalbe

thou translatedst thi vi. saved.  
ne frome Aegypt: and (the gentiles  
castoute) plantidst it in their places

thou providedst it a place & didst  
rote it faste: insomiche that it spred  
over all the lande.

He kovied the hylls wyth hyr  
shade: and hyr brode leved bra-  
unches shadeuved y highe Cedres

thou madest hyr to sprude forth  
vnto the weste see: & hyr brode bra-  
unches to reeche vnto y floude

herfore then hast thou phiatē  
broke vp hyr hedge: that every mā  
passige forby maye snatche of hyr

herfore do y bores of y frutes  
foreste wote hit vp: & y wilde be-

Qui regis Israel. Psa. 80. fo. 132

stes of the fcesde fide vppon hyr

Oh god of hostie turne the: we be-  
seche the loke oute frome heven / be-  
holde and vyset this vyne tre.

Even the same vyne which thi ri-  
ght hande hath planted: and haste  
underset it for thy own selve.

herfore is it nowre brente vppe  
with syer & broken downe: at thy  
toughe chalenge & sharpe blamp-  
ge: thei periss hed.

Chalenge thez ageine into thi ha-  
de / for whomc thou were wonte to  
declare thy power: delivre thez w-  
hom thou haste strengthened to be  
e swarve not from the thyne:  
in eny wyse: restore oure lyfe / that  
we myght call vpon the.

orde God of hostie restore vs:  
make thy face to shyne vppon vs  
and we shalbe saved.



**P**ulsate Deo adiutori. Psal. 87.

**I**n this psalme Asaph exhorteth vs earnestly to worshippe god.

**S**inge ye with triumphe vnto God our helper: make ye melody to the God of Jacob.

Let vs playe your sweete tune / smyt vpon your psalteres: and touche cleenly the stringes of your sweete floure vpon your trumpet: Harpes. tes in the feste of your newe moneth: your feste apoynted for your sacrifices. For so is it ordered for Israel: & commaunded of the god of Jacob.

He commaunded straightly Joseph to observe this thyng when he shoulde come oute of Egypte: I harde a language which I knewe not.

I toke the burdene frome his shoulders: and his handes were deli-

**P**ulsate Deo. Psal. 87. fo. 133.

uered frome the fornace.

Thou thynges thy enemyes assailed the with bataile thou calledst vpon me and I deliuered the: I bekened vpon the piously when I thondred full lowde / I serched thy harte to proue the at your waters of thy grudginge against saynge. Selah.

Hear my people / and I shall ensure the: Israel / if thou shalt heare and beleve me:

If thou wilt not haue any wother straunge god: nether worshippe any wother vnkowne god:

But wilt knowe & worshippe me thy god / which haue led the forth of Egypt: opene thy mouth to aske / and I shall gyve the all thynges

But my people gave no hede to my voyce: Israel regarded me no thyng at all.



**P**ulsate Deo adiutori.

**A**nd I leste them to theyr owne  
folysse: aidenes of their hartes: &  
they wrought a sty: their owne in-  
sthat my people had (vencions.  
harde me: Oh that I scabyl had w-  
alked in my wayes:

**O**we shortly then had I cast do-  
wne their enymes: ad had brought  
backe mi hāde vppō their veyers:  
Also/ wother nacions y hated the  
lorde had bene subdued to them: but  
their prosperite shulde have ever  
God shulde have fed & flouresshed.  
they with y flower of whete & I w-  
olde have satissfyed the with honey  
flowynge oute of y very stones.

**T**he argument in ro y. 31. y. 31.  
He warneth the princes and Ru-  
lers to seke diligently for ryght wa-  
isnes: and he accuseth y comen sor-  
te of them/ of vncightwysnes.

**Deus stetit in Syna. Psal. 81. 34**

**G**od is chese in the congrega-  
cion of myghty men: & play-  
eth the Juge in the myddes  
of the goddes.

**O**we longe wyll ye iuge wrong-  
fully: and take vppon ye the face of  
vngodly men: Selah.

**R**e that ye delyve in iugemente y  
poore and yonge fatherlese: set the  
troubled and oppressed men in their  
venge the poore forsa- ( righte:  
ken and ned y: delyve them frome  
the handes of the vngodly.

**F**or theis vngodly are with oute  
knowledge and vnderstandynge:  
they wander in derknes and turne  
all thynges vpsodorne.

**I** have called yore goddis: & say-  
ed that ye all were the chylrene of  
the hyghe God.

**N**otwithstandynge lyke mortall



quis quis similis erit.

men muste ye nedis dye: & even lyke  
the violet pices shall ye fall awaie  
for yse god and iuge thou the erthe  
for of all nations summe shall fall  
into thy heretage.

The argument in to the.

The holy people complayneth  
all their borderers to have conspi-  
red to bete them downe in bataile.

The title of the psalme. The  
dite of the songe of Asaph.

**G**od holde not thy pease:  
wrynke not at owre cau-  
se / nether bethou styll  
(O God).

For so / owre enymes wepe wode:  
and they that hate the set vp theyr  
raftely have thei cō- (bystles.  
spired togither ageinste thi people:  
thei are gonyn to take counsel agei-  
nste thy vnknewne sayntes.

quis quis similis. Psal. 83. fo. 135

Sayinge / haste ye spedely / lette vs  
make them arraye frome the fol-  
ke: so that the name of Israel fro-  
me thense forth be no more in mi-  
de. they are conspired to gither  
with won mynde: & have smit han-  
des to be ageinste the.

Letentes of Aedom and of y<sup>e</sup> Is-  
maelites: the Moabites and Hagai-  
tes / and the Gabaalites / Ammoni-  
tes / and Amalekites: the Philistia-  
ens with the Tyrons.

Also the Assirions were confeder-  
ed with them: to helpe the childre-  
ne of Lot. Selah.

Serve them as thou wons serued:  
ste the Madianites: and lyke Sise-  
ra the capitaine of Jabinis hoste at  
the floude of Kishon.

Which were destroyed in the felde  
of Endor: where y<sup>e</sup> karions laye sti-



Deus quis similis. Psal. 3.

Kynge lyke a dung hill vppon thei  
berve the overmoste of theis the.  
vngodly lyke the kynges of Moab  
and Seeb: and lyke Zebach/ & Zal-  
muna/ which all were tyrante.

Which sayde let vs chalenge vnto  
vs: the cytes of god for owre hereta  
O god/ brynge theis men vnto ge.  
to this poinre: to be lyke a turnyn-  
ge whele and lyke the stuph of he-  
pe caste in to the winde:

And as the fyre runneth in thye  
ke roten wode: as the brenynge fla-  
me eateth in the hylls:

ven so folowe vppon them with  
thy stormes: and make them a ston-  
ned fearfully with thy sodene whir-  
lewinde.

Leto shame them castynge them  
into ignomynye: yet o (and it may  
be) they myght ike thy name.

Quam dilecta. Psal. 84. fo. 136.

Let them be confounded and a-  
mased for ever: let them be laden  
with opprobrie that they might pe-  
hat they mought yet th- (rishe.  
us knowe y to be god alone & y thy  
name is full highe ov' all therthe.

The argument into the Psal.

In this Psalme is described the  
fervent desyer of Dauid to come in  
to the holy congregacion.

The dite of  
the sonnes of Korah committed to  
the chaunter to be playde of a mu-  
sik instrument.



Are goodly and amya-  
ble ate thy tabernacles: o  
lorde of hostes?

My soule brenneth & ad-  
fainteth for desier to come into the  
porches of the lorde: my harte and  
my flesshe kried vnto the lvyng

god.

god.



Quam dilecta. Psal. 84.

¶ Ven the litell sparowe there founde  
hyr an house: and the swalowe  
we a neste to ley in hyr yonge: and  
shal not I come vnto thy altaris (o  
lorde my kynge and my god)?

¶ Happe are they that maye dwell  
in thy house: for thei shal praise y  
for ever. Selah.

¶ Happe are theis men whos stren-  
gthe is set in the: to whom also thy  
pathes are plesunte.

¶ They shal make plentuous foun-  
taines for the goers thowre y  
wailynge valey: and rayne shal fylle  
theyr cesterne.

¶ And men shal goo thicke/flocke  
astyr flocke: of y which every won  
shal apere before god in Zyon.

¶ O lord/God of hostes/ heare my  
prayer: lysten vnto me/god of Ja-  
cob. Selah.

Quam dilecta. Psal. 84. fo. 137.

¶ Beholde god/which arte ouer sh-  
ilde: beholde the face of thy anoynt-  
t ys beter to be won daye in ted.  
the fore porches of thy temple: then  
here a thousande.

¶ Had lever sit at y thressholde of  
the house of god: then to dwell lon-  
ge in theis troublous tabernacles.

¶ For the lord god is bothe sonne &  
shylde: the lord shal geve grace &  
e shal not turne that dignite.  
at good ys: frome theis men which  
lyve harmlesse.

¶ O lord of hostes: blessed is y man  
whiche trusteth in the.

¶ This psalme is a prophesy of  
the kyngdome of Christe and a pa-  
rayer for his comynge. ¶ The songe of y  
sonnes of Korah.





**D**ou shalt beare good mi-  
de vnto thy lande of Ier-  
de: and shalt turne awa-  
ye the captiuite of Iacob

Thou shalt take awaye thini-  
te of thy people: and shalt kover al  
their synnes. Selah.

Thou shalt take awaye all thy  
wrathe: and shalt pease the fury  
of thy Anger.

Restore vs god our savioure: qu-  
enche thy indignacion ageinst vs.

Wilt thou be angre with vs alwa-  
yes: wylte thou stretch forth thy  
wrathe into the worldes ende?

Thou verely arte even he which  
bringest thy selve ageine to vs: th-  
ou wylte quyken vs: in y shall thy  
people yet reioyse.

Shewe forth fore vs (lorde) thy mer-  
cifull goodnes: and geve vs thy sa-  
(vynge helpe.

will heare what it pleaseth god  
the lorde to speke: for it is he that  
shall speke peace vnto his people/  
which are his saintes and they sh-  
all not fall ageine vnto their folyes  
uerly he shalbe nyghe w: shes  
ith his helpe vnto thois men whi-  
che feare hym: that his brute full  
glory myght inhabite our lande.

Mercy and faithfulness shall me-  
te together: rightwisnes and pease  
shall kysse eche wother.

Faithfulness shall springe oute  
of the erthe: and rightwisnes shall  
flowe oute frome theuens.

The lorde shall do full iently: &  
our lande shall yelde forth the hyt  
encrese.

Rightwisnes shall go yn prospe-  
rously before hym: and he shall set  
hyr fete swyftly into the waye.



Inclina Domine. Psalm 86.

**T**his is a prayer wheryn the say-  
er prayeth that he myght lyve i-  
nocently and false stome his eny-  
mes. The title of this Psalm.  
The prayer of David.

**B**ow downe thyn eare  
(O lord) and answer  
me: for I am full poore  
and full of trouble.

Kepe my lyfe for I studie to be go-  
od: save thou thy servant (my god)  
fore he trusteth in the with owte  
eny doughte.

Have mercy vpon me (lord): for  
I call vnto the dayly.

Make glad the mynde of thy ser-  
vante: for vnto the (O lord) lyst  
I vp my harte.

Merely thou (lord) / thou arte bot-  
he ientle and mercifull: thou beare

Inclina Domine. Psalm 86. fo. 139.

ste a plentuous good wyll to all y  
call vpon the.

God / heare my prayer: and receyve  
my depe desier.

When I am in trouble I call v-  
pon the: for thou were wonte to be  
amonge all the goddes (are me.  
is there not won to be compared vn-  
to the: nether is there eny of them  
that maye do sicke thinges as th-  
ou doiste.

All the naciones which thou hast  
made: shall come and worschepe the  
(O lord God) and shall extoll  
thy name.

How right grete arte thou / which  
also doest marvelous thinges: thou  
arte God alone.

Reche me thy rayes (lord) that  
I maye lyve of thy faith: knyt  
my harte vnto the / that it maye fea-

S. 4. re t. c.



Inclina Domine. Psal. 86.

I shall magnifye the (O lord my god) with all my harte: I shall spreade thy glorious name for ever.

Ull gete verely have thy mercifull goodnes bene ever toward me: for thou delivredst my soule even frome the nethermost hell.

O god / the proude vngodly made insurrection ageinste me: and the cruell congregation of violent men seke my lyfe / which have no respect vnto the.

But yet thou (lord) / thou art prone vnto mercy: thou arte redy to fauoure and to forgyve / slowe vnto wrath / scrupyminge in Mercy and faithfulness.

Beholde me and have mercy vpon me: gyve thy strength vnto thy seruante / and preserve y<sup>e</sup> soule of thy handmayden.

Fundamenta. Psal. 87. fo. 140.

O good vnto me openly: that they that hate me myght be ashamed to se that thou (lord) helpest and comfortest me.

¶ The second into the 87. psal.

In this psalme Hierusalem ys magnified: vnto whom it is prophesied many of every naciō to come.

¶ The third into the 87. psal.

The dite of the songe of the sonnes of kora.

**I**n foundations were layed: vpon the holy hill. The lord loved y<sup>e</sup> les gates of Syon: above all the cytes of Iacob.

Glorious and passynge cleare thynges are spoken of the: O h<sup>e</sup> Lyte of God. Selah.

I shall nowmber vnto them that knowe me: Aegypt and Babilon.



**F**undamenta. *Psalm 141*

**W**ho there shall come with them al  
so the Dalestines/the Tyrions wi  
th the Mooris of ynde: for he was  
borne there.

**A**lso it shalbe sayde of Zyon: this  
man/and that/was borne in it: and  
that same man/even he y moste hy  
ghest shall leye faste hyr foundati  
on. The Lorde shall noumbre  
and wyte yn hys people togithr:  
for it is he that there was borne.  
Sela.

**B**othe the syngers and y players:  
with all maner of melody that ple  
aseth me shalbe in the.

**T**he argument into the 141. *Psalm*

**I**n this Psalm is conteyned a  
grevous complaynte of won beyng  
in extreme afflictions.

**T**he title of this Psalm. The  
songe of the sonnes of Korah and

**Domine Deus salu. Psalm 141**

**H**eman Ezraite/ committed to the  
chaunt to be sung of a certain or  
der of syngers in the quere for a  
flition and Desease.



**I**n the Lorde God the aut<sup>r</sup> or  
of mi helthe: I have cri  
ed vnto the be daye / and  
be nyght also before the.

**L**et my prayer come before the: bo  
widowne thyn eare to my krynge  
for my soule is cloyed with dese  
ases: & my lyfe is brought vnto my  
am reputed as won to grave.  
be caste into y pitte: even as a man  
with oute all strengthe.

**I** was layed to the dede men as w  
on free from the worlde: and lyke  
men slayne slepyng in their graves  
oute of mynde as a caste awaye  
frome thy hande.

**T**hou hast put me into y nether



Domine Deus salutis.

Dyke: even into derke and depe do:  
thy w<sup>h</sup>ot indignacion (ungens.  
laye vpon me: and thou overwel-  
medst me with all thi floudz. Selah  
thou madist men that knewe me  
to flee my company: thou causedst  
me to be eschewed of the. I am clo-  
sed yn and maye not oute go.

My face is wrynkled and dried vp  
with sorowe: I called vpon y day-  
ly. I stretched forth my handes vn-  
to halt thou worke thy my- (to y.  
racles with the dede men: or shall  
the buryed men aryse ageyne and  
praysse the? Selah.

Shall thy mercy be publessed in  
menis graves: and thy faithfulness  
in ower departynge?

Shall thy miracles be knowne in  
derkneses: and thi rightwisnes in  
the forgetfull lande?

Domine Deus sal. fo. 142

ut yet I (O lorde) crye vnto y:  
and in the mornynge my prayer ca-  
me before the.

herfore (O lorde) puttest thou  
awaye my soule: and turnest thy  
face frome me?

I was tormented in mynde and in  
a maner dede: even frome my yonge-  
heth was I pressed downe with thi  
feare: & sithen ev<sup>r</sup> it have continuede  
thy wrathe pearced me thorowe:  
thi feare hath dygged me thorowe  
nguysshe and trouble have clo-  
sed me in dayly lyke waters: & have  
compased me rowndaboute.

thou madest my frendes & them  
that knewe me to flee farre frome  
me: and thus my acqneynta<sup>ce</sup> thou  
hyddest frome me.

In this psal. is declared goodly



Misericordias Domini.

and at the large the newe and olde Testament or conuenante which is smitten by Ihu xpe y sonne of David betwene god and his chosen neuer to be broken: and that vnder the fygure of David & of his posterite. For a declaration of y first parte of this psalme. and knowlege of theis two wordes Mercy & Faithfulness/ye shall vnderstande y God of his Mercy and goodnes first promyseth: and for his truthe sake he performeth it/which Faithfull performyng/the prophete calleth Faithfulness. Wherefore theis two wordes/ Mercy and Faithfulness/ are commonly ioyned togith in y psalmes.

The title. The songe of Ethan.



Thy Mercy of the lorde shall all I prayse in my songe perpetually: & thi Faith

Misericordias Do. Psal. 88. f. 143

fulness shall I declare wyth my mouth into all ages.

Or thus thought I with my selfe/thy Mercy shall be prepared ever to contynue: and thy Faithfulness also to encrease in the very heuens.

I smit handes with my chosen: & swore vnto David my seruante.

shall stablish his posterite with encrease to stande for ever: I shall set faste his seate regall into all ages. Selah.

Evenly men shall celebrate and publish thy mervelous dedes (O lorde): sayntes shall spredde thy Faithfulness in the congregacion.

Or what man in y cloudes maye be compared to the lorde: or who amonge the goddes maye be likened vnto the lorde?

God is gretly dreadd in y congregacion.



**M**isericordias Domini.

gation of his sayntes: and gretly to  
be feared emonge them which are  
aboute hym.

**T**hou arte y god of hostes who is like  
the in power: Wh lord all thynges  
aboute the are faithfulnes.

**T**hou declarest thy power even  
vppon the proude see: and swagest  
hyr hyghe waves.

**T**hou hast smytidowne and alto  
broken Egypt: with thy stronge  
power thou haste dispersed thyne  
evens are thyne ther: (enymes.  
the iethyne: y rownde worlde with  
all y theryn is/ thou hast made thez  
the northe & the south thou hast  
made them: Thabor and Hermon  
shall reioyse in thy name.

**T**hou hast an excedyng strenght:  
thou strengthenest thy hande & lif-  
test vp thy ryght hande.

**M**isericordias. **Mat. 89. fo. 144.**

**T**hy rightwisnes and equite thy se-  
ate is set: Mercy and faithfulnes  
go before thy face.

**T**hou appele the people (Wh lord) y  
knoweth the voice of the trompet-  
es: they that are endued with y fa-  
vour of thy presence shall yentre.

**T**hey shall reioyse vppon thy na-  
me dayly: and for thy rightwisnes  
they shall lyfte vp their selues.

**F**or thou arte the glory of theire  
strengthe: and for thy goodwylls  
sake thou shalt extoll owre power  
the lord is owre prince and owre  
shylde: it is owre kynge that make-  
th holy Israel.

**T**hen thou spokest in a vision to t-  
hy sayntes saynge: I have set vp a  
myghty man to be an helper/ I ha-  
ve lyftup a chosen man oute of my  
people.

**T.**



Misericordias. Psal. 89.

I have founde my servant David:  
with my holy ointement have I a-  
nointed hym.

That my hande shulde be faste w-  
ith hym: and that my armyn shul-  
de strengthen hym.

His aduersaries shal not begilde hi  
a shrewed man shal not vexe hym.

I shall smite togither his aduersa-  
ries before his face: and his haters I  
shall I destroye.

My Mercy and my Faithfulness  
are with hym: and in my name sh-  
all hys power be exalted.

I shall thow see vnder his po-  
wer: and the floudes shal be at his  
commaundement.

He shall call vpon me saynge: my  
father arte thou: my God my sa-  
vyng defence.

For I shall set hym to be my syeste

Misericordias. Psal. 89. fo. 145

begotten chylde: to be above the kyn-  
ges of the erthe.

Into everlastinge shall I laye vp  
my Mercy for hym: & I shal be fa-  
ithfull in promyse vnto hym.

I shall bringe it so to passe that  
his seade shall ever endure: and his  
seate regall shall stāde as longe as  
the heavens abyde.

But yf his chylde shal forsa-  
ke my lawe: and lyre not afty: my  
ordinaunces:

If they shal defyle my ceremones  
and will not observe my commaun-

With a rodde then shal I dementes:  
I punyssh the their synnes: and with  
beatynges shall I rewarde their in-

But yet my Mercy shall requite.  
I not take frome hym: netther will  
I deceive hym of my promyse.

I shall not frustrate my bargaine



neither wyll I change that tynge  
which is wds gone forth of my mo  
de I swore be my holinee: uthe  
in no man of wyse: all I decei  
ue David.

is seade shall ever continue: his  
seate regall shall abyde before me  
lyke the sonne.

It shall endure as faste to stande  
as the moone: which is in the clow  
des a sure forshewer of the tyme.

But yet thou hast repel (Selah)  
led: thou hast abhorred and turned  
away thy face in thy grete angre  
frome thy anoynted.

Thou hast had no consyderacion  
of thy convenaunte smyten with  
thy servantes: thou hast cast downe  
hys diademe to the grounde.

Thou hast cast downe his walles  
turned his ströge defeces into his  
grete feare

They plucked and tore him as ma  
ny as passed forby: he was brought  
to this state: that even his owne ne  
ghbours had hym for a laughynge

Thou mayntainedst the stocke.  
right hande of them that assailed  
hym: all hys enimes thou madest  
ereely even thou bluntedist glad  
the edge of his swerde: and woldst  
not helpe hym in bataile.

Thou madest an ende of his digni  
te: and his seate regall thou throw  
est downe into the erthe.

Thou kittest of the dayes of his  
youth: and coveredst hym with  
ignominye. Selah.

How longe (O lorde) shalt thou  
thus continually turne the awaye?  
shall thy whot indignacion brenne  
thus styll lyke fyre?

Remember of howe ferre dayes I



**M**isericordias. Psal. 90.

**am:** hast thou made all men in vaine:  
or what man is ther which (ne-  
muste not dye: maye ther eny man  
delyvre his life frome the power of  
his grave: Selah.

**Here** are thois thy Mercyes she-  
wed of olde tyme paste: (O Lord)  
which thou shewest vnto Da-  
uid of thy faith.

**Remembre** the rebukes which ar-  
layed vpon thy seruantes (O Lord):  
I receiued it to my none bosome all  
y rebukes of myche people.

**as it is** the which thy enymes re-  
vyled vs (O Lord): they revyled  
even thy anoynted: because he tar-  
ied so longe.

**RAISED BE THE**  
**FORDE AND DEE**  
**DAE. AND E. A. M.**  
**THE ARGUMENTS INTO THE 90. PSALM**

**Domine refugium.** Psal. 90 fo. 147

**In** this Psalme Moses complai-  
neth of this vayne present lyfe: and  
desperth the fauoure of god to pro-  
spere tho thinges which he ha-  
th begunne. **The title.** The  
prayer of Moses / y man of god.



**Did** thou hast bene a re-  
fuge or sanctuary for vs:  
and that at all tymes.

**Before** the hilles were  
brought forth: and the erthe rown-  
dabout was prepared: frome worl-  
des vnto worldes / thou arte God.

**Thou** leddest bak man vntyll he be  
olde: and then thou sayest / turne ye  
backe againe O mortall men.

**For** a thousande yeares are befo-  
re the even as yesterdaye: which is  
nowe paste as won of the watches  
of the nyght.

**Thou** makest them to slyde downe

**T. 4.**



Domine refugium.

ne all at ons lyke a soden grete taine: they are lyke a dreame/ and like a flower a non are they changed.

Whiche floure shethe in the morninge and receyveth freshe beute: at evenynge it is kut downe ad wyerely we are wasted with thy wrathe: & with thy feruent indignacion are we thronedowne.

Thou hast layed ower iniquities before thy face: and ower offences hast thou set in the lyght of thy presence. Ower dayes (thou beinge sensible Angre) shall slyde awaye: ower yeares go awaye lyke a thoughte.

The dayes of ower yeares are thre score and tenne: and yf we be sumwhat stronge they are forwer score/ and the best of them are passed in sinne and hevencis: swiftly we muste flee awaye.

Domine refugium. Psalms. fo. 148.

What man knoweth the power of thy wrathe: but lyke as men feare thee/ so fele they thy indignacion.

Herfore shewe vs playnly y no umbie of ower dayes: y ower harte myght gete some wysdome.

Turne y lorde/ howe longer be pleased/ set thy harte at reste with thy self vs and with thy mer cy: and we shal triumphe and reioyse all ower dayes.

Make vs glad for the dayes in the whiche thou hast scourged vs: and for the yeares in the which we suffered afflictions.

Let thy worke shyne vpon thy servants: and thy beutefull magnificence vpon theire childerne.

O glorious maieste of the lorde ower God be over vs: and make thou to prospere / what so ever we go



**Q**ui habitat. *Psalm. 91.*

aboute/what so ev<sup>r</sup> we begynne ma  
ke it to succede luckely.

**¶** Here it is declared howe suer y  
man is ad howe fre frome all evils  
whiche committeth h<sup>i</sup> selve with  
a faste faith vnto god.



Who so ever sitteth in y<sup>r</sup> se  
crete helpe of the moste hi  
ghest: ad abydeth faste vn  
der the shadewe of the all  
myghty for all alone sufficient:

we shall saye to the lorde: thou art  
te my trusty defence and my castel/  
my God/ I shall cleve vnto hym.

For he wyl<sup>l</sup> delivre me frome the  
snare of the hunters: and frome th<sup>e</sup>  
eir dedly pestelence.

He wyl<sup>l</sup> kover the with his feth  
ers/ and thou shalt be suer vnd<sup>r</sup> his  
winges: defended with his faith:

**Q**ui habitat. *Psalm. 91. fo. 149.*

full promyse as with bucket & shil<sup>l</sup>  
hou shalt not nede to be a f<sup>r</sup>ed.  
frayed of nyght bugges: nether of  
the Arrows that flee be daye.

Nether of the poysone pestilence y<sup>r</sup>  
krepit<sup>h</sup> in the derke: nor yet of y<sup>r</sup>  
develyshe destroyer in y<sup>r</sup> clear mid<sup>d</sup>  
Here shall fall of thy lef<sup>t</sup> daye.  
re syde a thousande: and of thy rig<sup>h</sup>  
ht hande shall there fall ten thou  
sande/ but sicke fallies shall not co  
me nyghe the.

For thou only shalt beholde theis  
things with plesure: and shalt se  
theis vngodly quytte ageine.

For thou (lorde) thou arte my ho  
pe: thou hast set the moste hyghest  
to be my refuge.

No desease shall come a nyghe y<sup>r</sup>:  
nether eny plage shall hapen vnto  
thy house.



Qui habitat. Psal. 91.

For he hath commaunded even his  
angels to be with the: and to kepe  
the diligently in all thy wayes.

His high shall beare the vp with th-  
eir handes: onlesse thou smyte st thi  
fote ageinste eny stone.

Thou shalt walke vpon lyons &  
venoumes edders: & shalt trede vn-  
der thy fote the lyons welpes and

Because he hath trusted (Dragons  
in me: I shall deliuer hym: I shall  
geve hym the overhade becau'se he  
hath knowledged my name.

He shall call vpon me and I shall  
answere hym: I shall be present wi-  
th hym in tribulation: I shall de-  
fende hym / and shall endue hym  
with dignite.

I shall fyll hym with longe lyfe:  
& shall gyve hi my sayynge helthe  
I shall

onil est confiteri. Psal. 92. fo. 150

In this Psalm is expressed th-  
at in the Sabbath daye is the che-  
fe oportunitie to prayse God.

The title of the Psalm.

The dyte of the songe whiche  
servethe for the Sabbath daye.

**N**owe is convenient tyme  
to magnifye the lorde: &  
to sprede thy name with  
praise / (oh thou moste hi-  
gh) so synge erly thy Mercy: (ghest)  
and thy faithfulness in the nyght  
and that vpon ten stryns: reason.  
ged instrumentes: vpon the lute /  
the psalter / and vpon the harpe.

For thou hast made me glad with  
thy workes: and I shall triumphe  
vpon the dedis of thy handes.

Howe grete are thy dedis (O lorde):  
mervelous profounde and vn-  
serchable are thy counsele and thy  
thoughtes



onum est confiteri.

Dull man shall not knowe this  
thyng: nether theis shewd fool-  
es shall vnderstande them.

That is to saye even theis/whiles  
the vngodly shall floureshe lyke y  
flower: and all that are addicte vn  
to wikednes shall begynne to spiede  
themselve to thentente they shulde  
be blowen awaye for ever:

When arte thou full hyghe: to aby  
de into everlastinge (oh lord.)

Lo/lo/thy enymes (O lord)/for  
lo/thy enymes peryshe: they are de-  
stroyed who so ever were geven to  
But thou shalt lyfte (wykednes.  
vp thy horne lyke an unicorn: I  
shalbe anoynted and soupled to be  
made freshe and lusty ageine.

I shall se my desyer fall vpon my  
awaitlayers: and myn eare shall  
heare that I longedfore of those

onum est Psal. 91. fo. 151.

men whiche persued me.

The rightwisman shall floureshe  
lyke the palmetree: and shall exce-  
de in strengthe lyke the Cedres of

They are planted in the Libany.  
house of the lorde: and shall flour-  
eshe in y fore porches of owre god  
ye ad even nowre in their olde age:  
shall they yet be frutfull/freshe &  
full of lyvely sappe.

To declare howe indifferent and  
rightwise is the lorde: my stronge  
defence in whome is there no shre-  
wednes.

Argument into the  
91st Psalm.

This Psalm setteth forth the  
maiesty of God/ of the creacion of  
the worlde/ and thoyngedowne  
of the Gentyles moste of all be to  
dreded.



**D**e lord is kinge/his ma-  
ieste is gloriously dek-  
the lord hath done vpon  
hym selve strengthe/and  
hath gyfte hym selve myghtely.

He hath verely bylded and set fast  
the rounde worlde: so y it shall not  
hy seate was prepa- be moved.  
red in season: but thou thy selve ar-  
te of everlastynge.

He flowdes are rysen (O lord)  
the flowdes have tored: the flow-  
des have lyfte vp their stremes.

Above the noyse of the marvelous  
stormy and troubled see: marvelous  
is the lord which hath his resyde-  
hy wordes are certai- ce above.  
ne and very faithfull: thy house is  
right fayer/ holy/and goodly: the se-  
crete holy place of the lord shall  
stande into full longe tymes.

**I**n this psalme the prophet cal-  
sethe yn the iugement of god agein-  
ste the vngodly/ the oppressours of  
innocentes and poore afflicte: and  
threteneth them to not knowe tho-  
things that here are done.

**O** lord/ god/ the revengere  
of synnes: Bid the puny-  
sher of synnes/ hyne vpd-  
yft vp and shewe vs  
forth thy selve/ o iuge of the erthe:  
acquite theie proude men and geve  
them there rewarde.

Howe longe shall theie vngodly/  
(oh lord) howe longe shall theie  
vngodly theie prosper and reioyse  
hall they theie prate and speke  
proudly: shall they theie boaste them-  
selve/ theie men addicte and all ge-  
vne to wickednes?



They oppresse thy people (O lord) they scourge them whom thou chalengeste of right heretage.

Poore wydewes & strangers they sleve: and yonge fatherlesse chylde ne they put to dethe.

And they thynke that the Lord se not theis thynges: nether that the god of Jacob perceiveth them.

Ye that ye have vnderstandynge ye fooles amonge the people: and ye sottis wden at the laste wyll ye weper yse?

He that made the eare: howe shulde he not heare? and he that fashioned the eye: howe shulde he not see? He that chastyeth all nations and geveth knowledge to the men: shal he not corruke yow?

He lord knoweth even the very thoughtes of men: and that they

are vayne and naught.

Blessed is the man whom thou (O lord) techest and chastenest: and instructest hym in thy lawe.

That thou myghtst set hym at rest in a troublous ceasone: even then whyles the pitte is yet a dygginge for the vngodly.

For the lord shal not cast awaye his people: nether wyll he forsake them whom he hath taken vp into his heretage.

For yet shall iugement be ioyned with right wysnes: this right wysnes shall all men righte in harte for what man wyll ryse for me (lowe) agaynste the vngodly? who wyll stande with me agaynst theis workers of wykednes?

Excepte the lord hade helpt me: my soule had shortly dwelled in y



place of splence.

ut when I thoughte/ nowre my  
fote is slyden arrays: then thy Mer-  
cy (oh lord) helde me vppe.

Heis manyfolde and karefull  
thoughtes biete me not with yn so  
sore: but thy consolacions refresh-  
ed ageyne my soule michemore.

or what hast thou to do with y  
seate of theye flaterynge dissem-  
blers: whose man is to sayne iniures

they clustred and were wrapped  
togither ageynste the iuste manis  
soule: and they shed deuylisshly the  
innocentie bloude.

ut the Worde shalbe a castell for  
me in whiche I maye be safe: and  
my god is my rocke of stone in wh-  
om I maye be defended.

nd he wyl acquyte them their  
wykednes: and whyles they are as

boute to hurte woth with wronge/  
he shall destroye the: the lorde o-  
re god shall destroye them.

This Psalme is a biddinge to ho-  
nour God earnestly and to magny-  
fy his name.



Come and let vs triumphe  
let vs make melody to y  
lorde: the defender of o-  
re helthe.

et vs haste to come into his pre-  
sens with prayse gynges: let vs  
syng vnto hym with hymnes.

or the lorde is a righte grete god  
and kynge/over all goddis.

h whose hande are the depe secre-  
tes of the erthe: and the heighthes  
of the hylles.

he see is hys/for he made it: & all  
contained theryn his handes have  
fashioned.



Venite epultemus. Psal. 95.

Come therefore and let vs worshy  
pe: and fall downe vppon ouer kn  
ees before the lord our maker.

For he is our god and we are the  
people of his pasture/ and the floc  
ke whom he dyveth: (yf we thys  
daye geve hede and beleve his wor  
de) that ye harden not yowre (de)  
hartes as they dyde in the deserte  
of Maribah in the tyme of tempta  
cion. Then yowre fathers tem  
pted and provoked me: and yet thei  
se my workes.

Forty yeares I chide with y naci  
on: and I sayd this people errethe  
in their hartes/ they asowenot my  
wayes. Unto whom I swore in  
my Anger: they shall never entre  
to the lande of my reste.

The argument into the. 96. Psal.  
The prophet moveth all creatur

Antate. y firsle. Psal. 96 fo. 155.  
res to the prayse of god/ because th  
at he nowe by Christe raigneth.

**S**ynge ye to y lord a newe  
songe: synge ye to the lord  
as many as dwell vpon y  
erthe.

Synge ye to the lord and praise ye  
his name: preache ye daye be daye  
that savynge helthe whiche he b  
ut the gentylis also in (ngeth).  
minde of his beutefull glory: and  
amonge all his people declare ye  
his marvels.

For right grete is the lord & wor  
thy myche prayse: he his to be fear  
ed before all goddis.

For all the goddis of the people ar  
naught: it is the lord that hath  
made the heavens.

Noble fame and cleannes is befo  
re him: power and maieste shyne in  
D. 4.



Antate. *Psalm 124*

his holy secrete place.

cue ye to the Lorde honour well  
worthy his name: brynge ye forth  
gyftes and come into his temple.

or shyppe ye the lorde in his ryche  
and goodly temple: feare hym ye  
inhabit the erthe.

ell ye the gentyles that the lorde  
is kynge: he shall stablish the  
worlde lest it rele / he shall iuge &  
reason with y people indifferently

eglad ye hevene / and let the er-  
the ioye: let the see take hyr ple-  
sure and what so ever swymmeth  
et the felde laugh and theryn.

what so ever is conteyned in it: no-  
we let all the trees of the wode tri-  
e and that before the lord umphe.

de / for he is come: for he is come to  
governe the erthe / to governe the  
worlde with rightwisnes & y peo-

Domin<sup>9</sup> reg. epu. *Psalm 124* fo. 156.

ple of his faithfulness.

*Psalm 124*

In this psalme David prophes-  
sieth of the kyndome of Christe.

**T**he lorde is kynge: the er-  
the ioyeth and many is-  
des are glad.

He is closed aboute wi-  
th a derke clowde: but his seate re-  
gall is set in rightwysnes & equite  
Hyer gothe before hym: and bren-  
neth his enymes roundaboute hi.  
His lyghthenynges smyte the worl-  
de roundaboute: the erthe sawe th-  
em and trembled fore feare.

Hyres melted awaye lyke waxe  
at the presens of the lorde: they mel-  
ted even frome the presens of y lorde  
de of all the erthe.

Hevens shewed forth his right-  
wisnes: and all the people sawe his



Dominus reg. c. pul. Psal. 97.

glorious beute.

Let them be shamed who so ever  
worshipe kered Images: which  
also glory in fayned pcyures of  
naught/ye goddis all/so that ye fal  
downe and worshipe hym.

yon have harde and is glad: the ci-  
ties of Juda reioyse in thy iugeme-  
nte (O lord).

For thou (lord) arte hygher then  
all men of the erthe: and farre exal-  
ted above all goddis.

Ye that love the lord se that ye ha-  
te evell: he kepeth the lyves of hys  
sayntes/ and delyvrieth them fro-  
me the handes of the vngodly.

Right is spredde amonge the right  
wise: and gladnes to the uprighte.

Reglead ye rightwysse in the harte.  
lord: and spredde ye his holy memo-  
riall every where.

Cantate 2. second. Psal. 98. fo. 157

The argument into the. 98. psal.

The argument of this Psalme/  
is all won with y wrother before/ &  
with the argument of the. 96. psal.

**S**inge ye to the lord a ne-  
we songe for he hath do-  
ne marvelous dedes: he sa-  
ved alonely with his rig-  
ht hande and with his holy arme.

The lord hath declared hys sav-  
ynge helthe: he hath opened and set  
forth his rightwysnes before the  
gentyles.

He remembred his Mercy and his  
faithfull promyse: to be performed  
upon the house of Israel.

All the costes of the erthe have se-  
ne the savynge helthe: which owre  
God hath broughte.

Make ye melodye to the lord all  
the erthe: lyst up your voice/ tri-



antate. *Psalm 99*

umphe/and synge ye.

ynge ye to the lord with harpe:  
playe vpon harpe the dyte with  
swete note.

ith clariets and trompetes:ma-  
ke y<sup>e</sup> melody before the kynge wh<sup>o</sup>  
ich is the lord.

et y<sup>e</sup> see rombleoute hyr melody  
and all ther yn:ye/y<sup>e</sup> rownde worl-  
de also and all that inhabit yt.

et the floudes clappe there han-  
des togyther:and the hylles also be  
glad reioysynge before the lord.

For he is come to governe the erth:  
he:he shall governe the rownde wo-  
rld with rightwisnes and y<sup>e</sup> peo-  
ple with equite.

*Psalm 99*  
This Psalm syngeth the good-  
nes and power of God represented  
sumtyme by the Arche geven in ex-

*Psalm 99* f. 158  
omimus reg. itasc. *Psalm 99* f. 158  
neste of his promyse.



he lord is kynge/ be the  
people never so wrathe:  
he sitteth i his state vp  
pon the Arche betwene y<sup>e</sup>  
Cherubims / althoghe therthe be  
mouede therate.

he lord which dwelleth in Zyo-  
on is righte grete:and his power is  
myghty over all people.

et men spiede thy name:for it is  
grete/and to be feared/and holy al-

his kynge excelleth in stren<sup>g</sup>th so  
gthe and love of Jgement: thou  
hast set all thinges in due ordie w-  
ith Jacob/so that they maye be no  
we done of equite and righte.

et toll ye therfore the lord our  
god: & fall y<sup>e</sup> downe before his fo-  
te stole/for he is holy.

oses and Aharon chese emonge



**U**bilate the seconde. Psal. 100.

his sacrificers: and Samuel these  
amonge the callers vpon his name  
called vpon y<sup>e</sup> lord: & he graunted the  
frome the shadowe vnto of y<sup>e</sup> clo-  
ude: he spoke to them: they marked  
& kept his commaundements and  
ceremonies whiche he gave them.

**W**orde: thou arte ouer god thou  
grauntedist theis men: and for thei<sup>r</sup>  
sakes thou forgauest them: also for  
theis menniesakes thou tokest v<sup>e</sup>  
geaunce vpon them

**A**ptoll ye the lord oure god and  
fall ye downe before his hyll: for  
holy is the lord oure god.

**A** braggant into the 100. psal.  
An exhortacion vnto the prayse  
of god in the holy congregacion.



Make ye melody vnto the  
lord: all that dwell vpon  
the erthe.

**U**bilate the seconde. Psal. 100. f. 159

**W**orshype ye the lord gladly: co-  
me into his presens ioyfully.

**K**nowledge ye the lord that he is  
god: he hath made vs/and not we o-  
ure selues/we are his people and y<sup>e</sup>  
flocke of his pasture.

**E**ntr ye into his gates with than-  
kes gevyng: and into his fore por-  
ches with prayse synginge/magnis-  
fie hym and prayse his name.

**F**or the lord is right Gentle/his  
mercy endureth into everlastynge:  
and his faithfulness into all ages.

**A** braggant into the 101. psal.  
Here the Propete promyseth hi  
selve to do the offyce of a Chyristen  
and holy prince/that is to saye fyr-  
ste to lyve perfectly hym selve/ and  
then to vainqueshe euel men and to  
promote the goude.

**A** braggant of David.



isericordiam ⁊ iudici. Psal. 160.



**M**ercy ⁊ Equite shal  
be my songe: vnto the s<sup>h</sup>  
all I synge (O lord).

shall beare my selve  
mysely lyvynge innocently: when  
wilt thou come vnto me: I shall  
walke in my house with a pure ⁊  
harmlesse harte.

No shewede thynge shall I por  
pose: hym y<sup>e</sup> foloweth shewrednes  
I hate / and in norpse shall he be  
to me belonginge.

malicio<sup>9</sup> harte shall avoide fro  
me me: and an hurtfull man shall  
I not maynteyne.

preuy bakbiter of his neghbour  
wyl I destroye: a proude counten  
aunce with a swellynge harte / hym  
wyl I not suffre.

ut I serche for them that love  
faithfulnes in therthe: that syche

isericordiam ⁊. Psal. 160.

myght dwell with me / he that ly  
veth hurtlesse shall serve me.

Here shall be no place in my house  
for hym that doith desaitfully: he  
that speketh lyes shall not prospe  
re with me.

But swiftly shall I destroye these  
ungodly vpon therthe: that I mig  
ht kutoute of the cyte of the lorde  
all workers of falsed

¶ This psalme containeth a gre

vous complaynte of the mysery of  
the holy people: which nowre retur  
ned from Babylon / going aboute  
to repayre the temple and the cyte  
suffred grete iniures and rebukes  
of the gentyles their borderers / but  
there is annexed consolacion in th  
at they consydred the perpetuall  
goodnes of god nowre begynnynge

£



Domine exaudi. Psal. 102.

to shyne vpon them thowwe y fa-  
uoure of Auri and Darri. Rede  
Thistore in Ezra & Nehemiah the  
Prophete. ¶ The title of this Psal-  
m. This is a prayer of the poore af-  
flicte beyng in grevous anguysshe:  
and poweryng forth his compla-  
ynte before the lord.



Didde heare my praier: &  
suffre my depe desyer to  
come vnto the.

Wylde not thy face from  
me in time of my tribulacion: bowe  
downe thy care vnto me in y daie  
whē I call vppon the / speede the to  
graunte me.

For my dayes verely are vanish-  
ed awaye lyke smoke: and my bones  
are dried vp like a stourwe.

My harte is smytten thowwe like  
grasse and is wythred awaye: in so-

Domine exaudi. Psal. 102. fo. 161.

myche as I forsoke to take my no-  
rne meate.

I was so dried vp with my sorow  
full and lowde syghes: that my bo-  
nes clevd to my scynne.

I am lyke an oestregge of the wyf-  
detnes: and made lyke an houset in  
an olde forsaten house.

I lye wakinge and am leste alone:  
lyke the sparowe in the thacke.

My enemies / reviled me all daye:  
and they that chidde me / vsed my  
name opprobriously.

Eate therthe in stede of brede: ad  
lyckyn my teares in stede of drinke.

And all is for thi indignacion and  
thy wrath: for when I was a sof-  
te thou threst me downe.

My dayes are vayne shed awaye  
lyke a shadewe: and I my selve am  
wythred lyke haye.



Domine exaudi. Psal. 102.

But thou lord sittest styll for ever:  
and thy memoriall endureth into  
every Age.

Thou shalt rise and have pety on  
Syon: for it is tyme for the to favo:  
it: for y daye appointed is nowre come

For the stones of it please thy ser=  
vantes verely: and thei favore thy  
soyle.

ven the haithen also shall wor=  
shype the name of the lord: and all  
the kynges of the erthe shall know=  
wledge thy glorious beute.

The lord verely shall bylde Sy=  
on: he shalbe sene in his beutefull  
glory.

And he shall have respecte vnto y  
prayer of the poore forsaken: his  
prayer shall he not despise.

his thynges shalbe writen for y  
worlde to come: and for this cause

Domine exaudi. Psal. 102. fo. 162.

the people which are yet vnmade sh=  
all prayse the lord.

For he shall loke forth of his hy=  
ghe holy place: the Lord/even from  
me heven shall beholde therthe.

To heare the syghes of them that  
are in bondes: and to lose the chyld=  
diene iuged to dethe.

That they myght preache the na=  
me of the lord in Syon: and his pr=  
ayse in Jerusalem:

When the people and the kyngdo=  
mes: shalbe gathred together to wor=  
shype the lord.

He abated my courage in my iour=  
ney: and hat I kutof my dayes.

saye/my god take me not awaie  
in the middes of my dayes: for thy  
yeares endure thowrte all ages.

In the begynnynge thou layedste  
the foundacion of therthe: and the



Domine exaudi oratio. Psal. 101.

avenes are thy handy worke.

They shall perishe when thou shalt stande fast: and all thynges shall wape olde like a garment/ thou shalt dresse them ageyn lyke a garment and they shalbe changed.

But thou arte even thyne owne selve: & thy yeares shall nev<sup>r</sup> be ended. The chylde of thy seruantes shall dwell styll: and their posterite shall lyve prosperously and blessedly in thy presens.

¶ The song of David into the 101. psal.

In this psalme the Propheete playseth the goodnes of god towarde men: which forgiveth their synnes and geveth them plentuously the goodes bothe of bodye and soule. Wherefore he exhorteth bothe men and angels/ and all creatures to prayse God.

The dyte of David.

Benedic. the first. Psal. 103. f. 163.

**P**raise thou the lord O my soule: and all that are withyn me prayse his holy name.

Praise thou the lord O my soule: and forgete not his benefytes.

He hath forgivened the the all thy iniquities: and healeth all thy diseases.

He redemeth thy lyfe from perdition: and heapeth vpon the on every syde his mercy and ientlenes.

He filleth thy soule with goodnes and renueth thy youghthe lyke an eagle.

Of rightwisnes and equite: he restoreth all men that suffer wronge.

He hath made his wayes knowne to Moses: and his dedes to the chylde of Israhel.

He lord is prone vnto mercy and bente vnto favour: he is slowe vnto

Ex. 4.



Benedic ala. *the first. Psalms*

wathe/and plentuous in goodnes.  
We shal not chide allwayes: nethe  
kepe hatred in mynde evere to be a  
venged.

He hath not dealte with vs aft-  
yr owre synnes: nethe rewarded vs  
acordynge to owre iniquites.

But loke howe hyghe heavens are  
over the erthe: even so hyghe hath  
he made his mercy to prevayle ov-  
them that worshipe hym.

And loke howe farre the easte is  
frome the weste: even so farre hath  
he set owre synnes frome vs.

Loke howe the fathers harte ye-  
teth vpon his chyldrene: even so  
doeth the Lorde pety them that fe-  
are hym.

For he knoweth of what frayle  
metall we are: he remembreth full  
well that we are but duste.

Benedic. *the second. Psalms* f. 164

The dayes of man are lyke gras-  
se: for as a flower of the felde he fl-  
ouresseth for a tyme.

Whom when the winde hath o-  
verblowen/ by and by is it gone: and  
his place where he was/ knoweth  
hym no more.

But the Mercy of the lorde endure-  
the frome worldes vnto worldes o-  
ver them that feare hym: and his ri-  
ghtwysnes stretcheth to their chil-  
dres chylderne.

Unto those which kepe convena-  
unte with hym: and holde in myn-  
de his commaundementes to the en-  
te they wolde doo them.

The lorde hath set faste his seate  
regall in thevens: and all thinges  
are subiecte vnto his kyngdome.

Praise the lorde ye which are his  
messagers valeaunt in power wh-



**Benedic** the seconde Psalme.  
ich do his commaundements obtain  
ge hym at a worde.

**P**raise ye the lord all his hostes:  
ye that are his ministres which do  
his plesure.

**P**raise ye the lord all his worke:  
ye and that in every place of his  
dominion.

**¶** This Psalme is a prayse wher  
yn the Prophete magnifyeth God  
of the creacion of the worlde/and of  
the mercyfull governaunce therof.

**R**aise thou the lord my  
soule: oh lord my god th  
ou arte gretly to be mag  
nified/thou hast ouer  
nde thy selve with fame/ clearnes/  
and gloire.

**H**ou deckest thy selve with lygh  
te as with a garmente: thou strets

**Benedic.** the seconde Psalme. f. 165  
chest oute theuens lyke a cortayne:  
he layeth the bemes of his taber  
nacles above in the waters: he hym  
selve is karped in the cloudes/ he  
fleith on hys iourney with the wi  
ges of the wynde.

**H**e vseth the blastes of winde for his  
massagers: and for his ministres he  
hathe the flamynge spher.

**H**e layed the foundaciō of therthe  
faste staid of hys owne selve: so y  
she shall not rele for ever.

**H**ou hast wrapped it in/with the y  
depe sce lyke as with a garmente:  
for even vpon the hylls waters sh  
all stande.

**H**ey fledde when thou blamedste  
them: and feldowne sodenly at the  
noyse of thy thondrynge.

**H**e hylls apered all a losse: the  
playne felde laye benethe at their



place assigned them.

**T**hou hast limited them their boundes which they overpass not: onlesse they returnynge/overflowe the erthe.

**H**e sendeth the forth the quicke sprynge into ryvers: which run downe betwene the hylls.

**U**nto herof drynke the wylde bestes: and wylde asses slake their thirste. **O**ppghe theis swete flowdes y fowles of thair have their seates: and synge amonge the bournes.

**H**e watret he the hylls even frome his oover parlers: with the plentifulnes of thy workes thou iatisfiest therthe.

**H**e maketh the grasse to sprynge and to growe into feth' for carall: and the corne also by manis labour & toylunge / wherby he myght get

his sprynge oute of the grounde.

**A**s wyne which maketh mery manis harte/and oyle which maketh mannys face fresshely to shyne/ ad bred which susteineth tharte of man. **H**e treis of the lorde are restesshed: even the Cedres of Libani which he planted.

**I**n the which the bydes nestle: & the Curlew hath their hyr nestle.

**H**e hyghe hylls are a refuge ad socoure for the wylde gotes: and y stonny rockes for the hares.

**H**e made the mone to shewe the apoyntid festes: the sonne knoweth when he shall goo downe.

**T**hou bringest derknysse vpon/to make the nyght: and then they go to theyr relese/ the wylde bestes of the woodes.

**A**s the lyons/ to synge for their prey.



Benedic. Psal. 104.

eye: so to aske their meate of god.

¶ The sonne rysen/they are hyd agei-  
ne: & are laied downe in their dēnes  
But man goth forth to his worke  
and vnto his laboure: vntyll the E-  
veninge.

¶ Howe excellent are thy worke  
O lorde: all thinge wysely hast thou  
made: thyrtie swymmeth in  
thy goodnes.

¶ His see is grete and of mervelous  
large breadthe: ther are thynges kry-  
pyng with oute noumber/ & thyng-  
ges that have lyfe bothe grete and  
small.

¶ Here sayle shippes/ and ther goo  
theis whales: whiche thou hast ma-  
de theryn to playe.

¶ All thynges wait vpon the: that  
thou shuldest gyve them meate in  
¶ When thou hast geven it tyme.

Benedic. Psal. 104. f. 167

them/ then they gather: and when  
thou hast opened thi hande/ then a-  
re they well satisfied with good fo-

¶ When thou turnest awaye (de-  
thy face / then are they astonned:  
when thou gathrest in their breath/  
then are they dede and returned in  
and ageine when thou (to erthe  
breatheste vpon them/ then are they  
created a newe: and thus renuest  
thou the face of the earth.

¶ The glorious beute of the lorde sta-  
deth for ever: the lorde shall ever re-  
ioyse of his worke.

¶ He beholdeth the earth and it trem-  
bleth: he toucheth thilles and they  
smoke.

¶ I shall synge vnto the lorde whyle  
I lyve: I shall synge vnto my  
God as longe as I shall have my  
beynge.



Confitemini. Psalme. 136.

By speche moughte be swete vnto  
hym: I shall reioyse in the lorde.

Let the synners be consumed vpon  
therthe: and the vngodly also: vntyl  
that non be lefte a lyve: oh my soule  
praise thou the lorde.

YE LORD

Here the Prophete exhorteth to  
the praise of god in his holy congre-  
gacion at the Arche / the earnest of  
his promyse of y<sup>e</sup> lande of Chanaan



Magnifye ye the lorde and  
call vpon his name: put  
y<sup>e</sup> people in mynde of his  
woundrefull dedes.

ynge vnto hym: and make ye me-  
lody: shewe forth all his mervello<sup>us</sup>  
workes.

Gloriously spredde ye a brode his ho-  
ly name: their hartes mought be

Confite. Psalme. 136. fo. 168

glad that seke the lorde.

Seke ye the lorde diligently / and  
his mighty seate also: seke ye his fa-  
ce alwaye.

Remember his actis which he ha-  
th done: his woundres and iugme<sup>nts</sup>  
tes which are gonforth of his mou-  
th: ye seade of Abraham whiche  
ich are his servantes: oh ye chylde-  
ne of Jacob his chosen.

The lorde he is our God: which  
obteyneth the rule over all therthe.

We remember the his promyse tho-  
rowte all ages: that his bargayne  
myght stande into thousande Ge-  
neracions.

Whiche he smyt with the Abraham:  
and swore vnto Isaac.

Whiche he put to Jacob for a la-  
we: and to Israel into a perpetu-  
all conuenaunte.

y.



• Confitemini. the firste Psalm.

When he sayde/ vnto the I gyve  
the lande of Chanaan: the lot and  
porcion of thyn inheritaunce.

Even when they were but a few  
sely men: and strangers theryn.

Goinge frome nacion to nacion:  
from their owne realme to a nother

We suffred not eny man to people  
do them wronge: and for their ple-  
sures he chastysed even y kynges.

We therfore that ye touche not my  
anoited: nethur hurte ye my prophets

We brought an honger vpon y lan-  
de: & wasted all their yearly corne.

We sente before them a M A N: e-  
ven Joseph solde into bondage.

They tormented his fete with fe-  
ters: & his body was cast into yernes

Untyl his dede came into lyghte:  
the worde of goddis owne mouthe

restored hym tryed with fyre lyke  
goolde.

• Confite. the firste Psalm. f. 169

He kynge sente ad delyvred him:  
and the governer of the people dyd  
lose hym.

We made hym ruler of his house: &  
the disposer of his goodes.

To correcke his nobles at his ple-  
sure: and to teach his sage men  
wysdome.

And Israhel astyr this is comen  
into Aegypte: and Jacob he came a  
stranger in the lande of Ham.

And god encreased his people ex-  
ceedingly: and made them stronger th-  
en their adversaries.

And afterwarde turned y hartes  
of theis men: and made them to ha-  
te his people: and to make desaite  
with his servantes.

And then he sente thez Moses his  
servante: and Aharon his chosen.

Theis men shewed his myrailes



on fite mini. *Exodus* f. 170  
amonge them: and woundes in the  
lande of Ham.

he keaste vpon them derkenes &  
made derke Egypte: and they dyd  
not aginst his wordes.

he turned their waters into blou-  
de: and slew their fysshes.

rogges krepte every where in the-  
ir lande: even in their kynges bed  
chambers.

he dyd but saye the worde / & the-  
re came swarmes of flies: and lye  
into all their coostes.

in stede of rayne he gave the hay-  
le stones: and lygh tenynge in their  
e smyt their vynee and ( lande.  
fyt trees: and broke downe their tre-  
eis in their coostes.

he spoke the worde / and there ca-  
me whotte flies: and devoucrynge  
wormes with oute noubre.

on fite. *Exodus* f. 170

he hich devoured and bent up all  
the grasse in their lande: they cpte  
up the frute in their feldees.

he smyt also every first begoten  
that they had: even the first frute-  
es of their wedlocke.

But he led forth his chosen endu-  
ed with sylver and goolde: and the-  
re was not won in their tribes th-  
at was syke.

egypt reioysed in their fo: the go-  
ge: for they were a frayde to holde  
them eny lenger.

he stretched forth a clowde / whi-  
che covied them: and sent them fy-  
er to lyghten them be nyght.

they asked / and there came quai-  
les: and he fylled them with hev-  
ly foode.

he opened therny stonney rocke / &  
there flowed oute water: the fl-



Confitemini. The firste. Psalm. 105.

And he ranne downe the wyldernes  
For he remembered his holy promi  
se: and also his servante Abraham.  
And he led forth his people in gre  
te ioye: and his chosen with the grete tri  
And he deliuered them the umphe  
landes of the gentyles: and they cha  
lenged vnto them the labours of y  
folke be ryght heretage.

To the tentye they wolde observe  
his ceremonies: and kepe his lawes also  
**SONDE YE THE PRAYSE**

The argument into the 106. psal

The people of god scatred among  
ge diuerse nations of the gentyles  
for their sinnes: exhorteth them selve  
to prayse the goodnes of god layd  
forth allwayes to them that seke  
hym. The title of this psalme.

**SONDE YE THE PRAYSE**  
which hath is beyng of him

Confite. The second. Psalm. 106. fo. 171

selve and all wother creatures have  
their beyng of hym.



Agnisye ye the lord for  
he beareth vs good min  
de: and his Mercy is set  
forth for vs into everla  
stinge.

Who may expresse y noble actes  
of the lord: who maye declare all  
his prayses?

Blessyd are they that observe e  
quite: and studie to do right at all  
Remember me (Thy Poet. tyme.  
de) accordynge to thy good will: pro  
mised to thy people: vyset me with  
thy sayynge helpe which thou ha  
ste promised.

That I mought delyght in behol  
dyng the prosperite of thy chosen:  
that I myght reioyse in the glad  
nes of thy folke: and that I myght



on fitemini.

glory with thy people whom thou  
hast claymed to be thy right hereta  
e are synners lyke as ower  
fathers were: we have committed  
wykednes & have done vngodly.

our fathers in Aegypt regarded  
not thy myacles: nether remembred  
they thy manyfolde goodnes: they  
rebelled at the see even at y red see.

and yet he saved them for his na  
mes sake: to magnifye his glorious  
power.

he rebuked roughly the rede see &  
it was vpdried: and he led them th  
orowe the depthe lyke as thorowe  
a deserte.

he presyved thez from the handes  
of thair adversares: & redemed them  
from the power of their enymes.

and the waters overwhelmed th  
eir adversares: so that not won of

on fit. f. 172

them was leste a lyve.

They all beleved they his wordes:  
and sung forth the prayse vnto hym.

but full sone after forgote they  
his workes: they wolde not abyde  
his plesure.

they were set a fyre with the luste  
in the deserte: and they tēpted god  
in the wyldernes.

and he gave them their askinge:  
but with the it he caste their bodes in  
to a consumption.

they envyede Moses and angrede  
hym in their tentes: and Aaron al  
so the lordis saynte.

herthe opened hit selve and swe  
lowed yn Dathan: and soupt up the  
congregation of Abiram.

yet consumed their felawshipe:  
the flame brent up thungodly.

they made a kalfe in Horeb: and



Confitemini.

woisshyppe the caste Idole

And they turned hys benteouse  
glory into the similitude of an ope  
that eateth grasse.

They had forgotten god their savi-  
oure: even hym whiche dide so gre-  
te thinges for them in Aegypte.

They forgote the myracles in the  
lande of Ham: even the terrible ac-  
tes whiche he wroughte in the red

And he thought to have bai-  
nessed them: had not Moses his cho-  
sen put forth him selve a speker for  
them reconcilynge theis of broken/  
and peasynge his hevy indignaci-  
on unlesse he shulde have destroye  
de them.

For this they despised that lan-  
de so worthy to be despyed: neth' had  
they eny faith to his promyse.

They murmurde in their taberna-

Confitemini. Psalm 106 fo. 173

cles/they gave no hede to the lorde.  
And he lifted up his hande ageist  
them: to thro them downe in the  
wylernes.

To cast downe their posterite e-  
monge the gentyles: and to scater  
them in to the regions.

They were addicte & maryed vn-  
to Baal peor: and they epte the ded  
sacrifices.

They provoked hym to anger wi-  
th their owne invencions: and ven-  
geaunce kreptyn and spiede emon-  
Then stept forth the Wine-ge them.  
has and avenged goddis quarell: &  
elde backe his vengeaunce.

Whiche facte was allowed hit for a  
rightwys dede thoroute all ages into

They provoked god everlastynge  
also at y waters of their grudginge  
ageinst sainge: & Moses was puny.

Shed for their sakes



on fitemini. the second. ysaia.

For they troubled and vexed his mynde: and he spoke a mysse with his mouth.

Neither wolde they destroye the Gentyles: as the Lorde commaunded them.

They medled and maryed with the y gentyles: and learned their workes

They worshypt their karved Images: which turned thez to confusio

Also they slewe their owne sonnes and daughters: offeringe them vp in sacryfyces to devels.

They shedde thinnocent bloude: even the bloude of their owne sonnes and daughters: whom they slewe & offrede to the Idoles of Chanaan: and therthe was polluted with the bloude.

They were defyled thoroowe their owne workes: and they were vnshy

onfi. ysaia. 64. 174.

amfased in their owne dedis.

And the wrathe of the lorde was kyndled against his people: and he turned his face frome his heretage

And he betoke them into the handes of the gentiles: and they y hated them were become their rulers.

And their enymes oppressed thez: and subdued them to their power.

Any tymes he delyved them: & yet they rebelled his plesure: & were worne oute with the their owne wikednes.

And he behelde when they were sore layed ageinste: and harde their lamentacion.

He remembred his promyse vnto thez: & of his grete goodnes he turned hym selve from indignacion.

And he brought it to passe: that even they whiche helde them in cap



Confitemini. the thirde. Psal. 107.  
tivite/had pyte vpon them.

Save vs lord our god/ and separate vs from the gentiles: that we myght publeshe thy holynname and prayse the in thy laudable dedes.

The lord of Israel be praysed from me woldees and into woldees: and all people mought saye. A ME

PRAYSE THE LORD

THE LORD

Here the prophete declareth: all adversite to be sent yn and to be taken awaye also/ of God only.



Magnifye ye the lord for he is gracious and of good mynde toward ve: and his goodnes standeth for the for vs for ever.

Let them that are redeemed of the lord: even them whom he hath rescued frome so narrow straintes/prai-

(se hym.

onfit. Psal. 107. fo. 175.

Whom he hath gathered frome y partes of the earth: as from the east and weste / frome the north and south.

Or when they erre from the waye / in the deserte: and fynde no towne inhabited:

And for hunger and thyrste: their soule fameth in them:

They crye to the lord in syche a narrow strainte: and he delivrieth them from their distresse.

And leade the them into the right waye: which bringeth them to y cyte inhabited.

If this they magnifie the Lord for his goodnes: they publyshe his marvelous dedes amonge men. As when he satisfieth a thyrsty soule: and repleynyeth an hungry soule with good sustenance.



on fitemini.

But they that sit in derknes/ and  
in the shadewe of dethe: in afflicti-  
on/ and yerne:

Because they rebelled ageinst the  
wordes of god: and casted away  
oppobiously the counsell of the  
moste hygheste:

hois hartes he tamethe by affli-  
ction (for they fall and there is not  
won that wyll helpe them):

hey krie vnto the Lorde in sicke  
narowe straintes: and he delyvret  
he them frome their distresse.

or he ledeth them forth of der-  
kenes: and frome the shadewe of  
dethe/ and breketh of their bondes

nd then they magnifie the lorde  
for his goodnes: and publeshe his  
mervelous actes emonge the men.

hen he had broke the dores of  
stele: & destroyed y barres of yerne.

on fit. Psal. 107. fo. 176

oolis/ for their synnes: and wy-  
kedneses are scurged:

heir mynde abhorreth almaner  
of meate: they are broughte even to  
dethes dole:

nd they krie vnto the lorde in to  
heir narowe strainte: and he delyv-  
reth them frome their distresse:

or he commaundeth with a  
worde/ and healeth them: and delyv-  
reth them frome destruction now  
we beyng at hande.

nd then they magnifie the lorde  
for his goodnes: and publeshe hys  
mervelous actes emonge men.

hey offre vnto hym the sacrifi-  
ce of prayse: & shew forth his wor-  
kes with grete triumphe.

They entre into y see with the ship-  
per: ad labour and strive in the bro-  
de rough waters:



on fite mini.

They also se the workes of the lord: and his woundreful thynges in the depe sees.

For at his commaundement cometh forth the stormy wynde: and lieth vp the waves of the see.

And they now ryse vp into the heavens/ and anon they fall downe into the deptes: so that their hartes are cleane gone.

They are throned here and there/ they are tossed/ they reele lyke dronke men: they are at their wittis ende:

And they crye vnto the Lord in this narrow strainte: & he thowre his helpe delyveth them oute of their distresse.

For the stormy wynde avoideth: that the see myght be calme & hyr waves myght be styll.

Hence are they glad that they are

on fite.

fo. 177

at reste: and he leadeth them forth unto their plesaunte Haven.

And then magnifie they the lord for his goodnes: and publesse his marvelous actes amonge the men.

And they extoll hym in the congregation of the people: they prayse hit in the presens of the elders.

He that turneth the moiste & fructefull soyle into a drie deserte: & carrieth awaye waters frome the thirsty erthe.

And bringeth fructfull soyle into barones: for the offences of the dwellers thereyn.

Bringeth it so to passe: that the drie deserte be turned againe into moyste soyle/ and warters boyle forth of the thyrstye grounde.

And there then setteth he theis hongry and famished men: they pre

3.2.



on fitemini. the thirde. Psal. 128.

pare them cytes to be inhabited.

They sowe the feldis/they plante the vynyardes:and they make fruite and encrease of corne.

He blesseth them and they are encreased excedyngly:their cattall faylnd ageine/they are mynyssh(not ed):and cast downe with barones/de sease/and syknes.

He maketh hygher princes to be of no reputacion:and he maketh the to erre beynde and strange places. But in the meane ceasone he lyfteth up the poore man oute of trouble:and maketh hym and housholde lyke a flocke of shepe.

The rightwysse shall feare and be glade:and all men geuen to shewer dnce shall stoppe their mouthes.

Who is wyse:let hym observe and marke theys thynges:and he shall

aratum cor. Psal. 128. fo. 178.

perceyve the goodnes of the lorde.

**C**ome on Psalterie into the ac. psal

In this psalme the prophete declareth howe desierous he was to prayse god bothe with the mouth and instrumente. The title of the psal

The dite of the songe of David

**M**y harte is full sette:bothe to playe and to synge a songe with my tonge.

Come on Psalterie and harpe:for by and by shall I set you in tune.

I shall magnifie the amonge the people (oh lorde):and shall prayse the amonge the naciones.

For thy goodnes is so grete that it passeth the heavens:and thy faithfulnes also/that it lyfteth up it selfe vnto the clowdes.

Walte thi selve above the heavens

3.3.



aratum cor meum.

(Oh god) and thy glorious beuty  
over all the erthe.

hat thy welbeloved myght be in  
savegarde: preserve me with thy ri-  
ghthande and graunte me.

od hath epressed his mynde fr-  
ome his secrete holy place: I shalbe  
glad/and divyde Shcem: and shal  
meate oute the valey of Succoth.

ilead is myne/Menasheh is my-  
ne: Ephraim is my chese stronge  
holde/Jehudah is my kyngdome.

oas shalbe subdued vnto me: as  
a caldren in y which I will washe  
my fete.

dom shalbe vnto me lyke a vyle  
place wheryn I wyll cast awaye  
my shoes: vpon Philistea wyll I  
take my plesure.

ho shal leade me into y stronge  
defensed cyte: who shal leade me  
vnto Aedom?

aratum cor. Psal. 108 fo. 179.

erely even thou god which rep-  
elledste vs: and woldeste not wons-  
go forthe with the vs emonge oure ho-  
elpethou now vs & dyspore ste-  
vs from oure enymes: for vayne is  
the helpe of men.

ngod we shall strongly prevay-  
le: for it is he that shall trade dow-  
ne oure enymes.

The fyrste parte of this Psalme  
are cruel bannynge or wiffhinges  
ageinst Doeg ad wother flaterers  
of Shaul which with the their lyes  
stered hym vp ageinste David: In  
the later parte he complayneth of  
his owne myserable state despyryn-  
ge the helpe of God.

The rule of this Psalme.

The dyte of David committed  
to the chaunter.

3. 4.



Deus laudem. Psal. 109.



**D**D in whom I reioyse  
and glory: holde not thy  
selve frome me.

For the vngodly have  
opened their mouthes ageinste me:  
and krafted deceyvers have comen-  
ed with me: but with a lyngge ton-  
gei besege me with odious ge-  
communicacion: and bete me downe  
with the oute cause.

For that I loved them/they hat-  
ed me ageine: yet I prayd for the.  
They quitte me evel for good: and  
hatrede for loue.

Let some vngodly ruler vpō him:  
and let some cruel aduersary be his  
superior.

So that when he shall come into  
Iugement: he mought go for the li-  
ke a condemned wretch: and his ow-  
ne tale fore his despytaunce moue

Deus laudem. Psal. 109. fo. 180.

ght condemne hym.

Let his tyme be shorte: and a not-  
her redy to take his office.

Let his chyldeine be yonge and fa-  
therles: and his wyfe a katefull  
wedewe.

Let his chyldeine be wandrynge  
beggars/wretched kravers heuely/  
for their lyvynge: putoute of their  
poore cotages.

Let the bysbynge vsurars katche  
what so ever he hathe: and strange  
men despoyle tho thynges which  
he had gotene with grete labour.

Let there be non to pety and to hel-  
pe hym: nether won that wyll fa-  
vour and socour his yonge father-  
les chyldeine.

Let his yssue be kut of: and his  
name be done awaye in won gene-  
ration.



Deus laudem.

Let the vnrightrwises of his fa-  
thers be broughte in mynde before  
god: & let not the synnes of his mo-  
ther be forgotten.

But let them be before the lorde e-  
ver: and their memoriall be caste o-  
wte of therthe.

Because he thought not to do mer-  
cy: but persecuted and veped y poore  
reafflicte man to sleve hym broken  
in harte.

Be delyghted in kursynge: let yt  
therfore fall vppon hym selve: he  
turned hym frome blessinge let it  
therfore be farre frome hym.

Let him be wrapped in kursinges  
as in his clothes: and let them syn-  
ke into hym lyke water & into hys  
very bones lyke oyle.

Let kursynge be as his garmente  
wherwith he be clothed: and as his

Deus laudem. fo. 181.

gyrdle wherwith he be evermore g-  
irded: & let this be the rewarde fro-  
me the lorde vnto theis men whiche  
are agynste me: and speke hurte vp-  
pon my soule.

But thou arte the lorde: o Lord  
deale with me for thy names sake  
for favourable is thy goodnes: deli-  
ver thou me:

For I am scourged and poore: and  
my harte laboreth and faynteth w-  
ith in me.

I vaineyshe awaye like a glydyng  
shadowe: and am hunted vp frome  
place to place lyke a locuste.

My knees folde vnder me for lake  
of meate: my flesshe is gone / my fa-  
tunes is loste.

I was a laughynge stocke to as ma-  
ny as se me: they waged their hed-  
des at me.



Deus laudem meam.

Helpe me Lorde/ my god/ kepe me  
for thy mercies sake.

Let them knowledg that this is  
thy hande: and that thou (oh Lorde)  
hast done this thyng.

Let them curse but blesse thou: let  
them ryse ageinste me / but to their  
owne confusion/ but yet let thy ser-  
vante reioyse.

Let my adversaries be lasedyn wi-  
th shame: and koverde with the confu-  
sion lyke as with a cloke.

I shall magnifie the Lorde diligen-  
tly with my mouth: I shall prai-  
se hym amonge many.

For he wyll stande at y poore ma-  
nis right hande : to kepe his soule  
from tyrantes in Authoryte.

The argument is to the 110. psal.

This Psalm is a songe of Da-  
uid wher yn he syngeth of the kyn-

ipit Dominus. Psal. 110. fo. 182.

gdome of Christe whiche beganne  
in Zyon: and frome thense it is co-  
me forth vnto thendes of the worl-  
de: and it shall holde vntyll bothe  
all the hevenly and erthely creatu-  
res worshype Christe: and his ene-  
mys be put downe to be his fote sto-  
le.

The title of this Psalm.  
The dyte of David.

**T**he Lorde sayde vnto my  
Lorde: sitte on my right-  
hande vntyll I make thy  
ynenymes thy fote stole

The Lorde shall bryng forth the thy  
myghty Impery from Zyon: ex-  
ercyse thou thy power in the myd-  
des of thy ynenymes.

Thy people shall presente thez sel-  
ve vnto the welwyllynge / in synch  
tyme as thou shalt declare thy po-  
wer in the cyte in thy noble and ho-



ipit Dominus. *psalms.*

by cleannes: even thy yongones from  
me theire mothers wombe shalbe  
ther presente as thycke as the fresshe  
mornynge dewe.

he Lorde swore and he shall not  
repente hym: thou arte the offerere  
wons for ever to offer thy nowne  
selve/ accordynge as it was figured  
in Melchizedech.

he Lorde byynge ever at thy right  
hande: shall smyt downe even y  
kynges in tyme of his wrathe.

he shall execute Jugement vpon  
the gentyles: and fyll all places w  
ithe their ded karions/ it is he that  
shall smyt downe the hed that rai  
gnethe so wyde.

But of the troublous water muste  
he firste drynke by the waye: ther  
fore/ then aftir shall he extoll and  
lyft up his hed.

Ofitebor. *psalms.* fo. 183.

*psalms.* fo. 183.  
This Psalm is a prayse in the  
whiche the powre / wysdome / and  
goodnes of god are magnified.  
The title of this Psalm. *ADON*  
*DE* *THE* *ADON*

**I** shall suerly magnifye y  
lorde with all my harte: in  
the counsel of the right wi  
se and in the congregacion  
of the lord: which. serched disigen  
tly and well thought vpon / a man  
shall fynde in them what so ever he  
shall desyer.

hat so ever he dothe it is solem  
pne and full of maiestye: ad his ri  
ghtwisnes abyderth for ever.

he hath brought it to passe that  
there shalbe a memoriale of his mi  
racles: the Lorde he is ientle / gracio?



on fitebor. *Psalm 133*

and redy to have mercy.

He hath given a poye to his worshippers: he hath remembered his promyse into many worldes.

He declareth to his people / with howe grete power his workes were done: even when he gave them y<sup>e</sup> heretage of the gentyles.

That so ever he hath done by his power / they are faithfulness & equite: what so ever he commaundeth it is faithfull.

They are made faste to abyde into every age: for they are done of true faithfulness and right iugement.

He hath sente redempcion to his people: he hath commaunded that his conuenaunte shulde be kepte holy into every worlde / holy and to be feared is his name.

He beginnynge of wysdome is y<sup>e</sup>

Beatus vir qui timet dominum. *Psalm 128*

feare of the lorde: they savor rightly that geve diligence to do his commaundementes / the praise of theis men continueth everlastinge.

*Commentary into the 128. psalm.*

In this psalme the Prophet declareth the perpetuall felicity of them whiche feare / worshipe & followe god in doyng mercy.

*Commentary of the 128. psalm.*

DE YE COME PRIDE.

**B**lessyd is that man that worshipeth the lorde: and in his commaundementes is earnestly occupied.

His yssue shalbe of grete power in the erthe: the generacion of the rightwise shal prosper.

Plentuousnes and riches are in his house: and his rightwisnes standeth for ever.

A.A.



Beatus vir qui ti.

o the Desierers of righte he ma-  
keth lyghte to sprynge in derkenes:  
for it is he y is gracious/bente vnto  
to mercy/ and rightwysse.

A good man shall deale favoura-  
bly and frely: he wyll dispose his  
goodes with Iugement.

For he shall not slyde to fall for-  
ever: a rightwisman shall be in per-  
petuall remembraunce.

When he shall heare affliction to  
be at hande he shall nothyng fea-  
re: for his harte is confirmed/that is  
to saye stayed in the lorde.

His harte is vnder set/he shall not  
feare: vntyll he se his desier fall  
vpon his cnymes.

He distributeth and geveth forth  
to the poore nedys: his rightwysnes  
aby deth for ever his powre shall be  
exaltd with dignite.

Audate pueri. Psal. 133. fo. 185

Althys shall the vngodly se / and  
have indignacion: he shall grenne  
with his tethe / and shall consume  
hym selve / for the vngodly verely  
shalbe disapoynted of his desyer.

¶ The Argument into the 133.  
Psalme.

Here the Prophet exhorteth to  
the prayse of god for that he behol-  
deth/he governeth/ and at his ple-  
sure changeth all thinges lyftyn-  
g vp alwayes the humble men and re-  
storinge the karefull wretches.

¶ The Argument into the 134.  
Psalme.

¶ **BE THE**  
**ORDRE.**

**B**RAZSE ye servants  
of the Lorde God: pray-  
se ye the name of the Lor-  
de God.

Lette the name off the Lorde be  
A. 2.



**L**audate pueri. *Psalm.*  
spiede in this tyme: and into all w-  
ordes to come.

**F**rom the sonne risinge vnto the  
downe fallynge: the name of y<sup>e</sup> lo-  
de be praysed.

**H**ighe is the lorde above all nacio-  
ne: his beute full glory is above he-  
uē. No maye be compared to vens.  
the lorde our god: euen he that ru-  
leth on hyghes.

**H**e meane hym which so humbleth  
him selve: that he wolde se all thyn-  
ges bothe in heven and erthe.

**H**ich lyfeth vp the poore frome  
the duste: and exalteth y<sup>e</sup> nedy fro  
me the dounge.

**H**e set hym with the best: eue wi-  
th the chese of his people.

**H**ich so restoreth the barene th-  
at she hath an housfull: and make  
the hye a glad mother of many ch-

*hepitu. Psalm. 114. fo. 186*  
yldrene. **Q**UANTUM YE  
EDUDE.

**I**n this psalme the prophet de-  
clareth howe ioyfully Israel was  
brought oute of Aegypte: and tou-  
cheth bresely certain of y<sup>e</sup> chese mi-  
racles which the lorde dyd for the.

**W**hen Israel came oute of  
Aegypte: the house of Ja-  
cob frome the people of a  
straunge tonge:

**J**uda was goddis holypeople: and  
Israel was the folke over whom  
he wolde haue rule.

**H**e see sawe the hoste of god come  
and she gave backe: Jordane fled  
and gave place.

**H**e mountaine scipped lyke we-  
thers: and the hilles lyke the lam-  
mes of the flocke.



nevitū.

hat aelde the thou see thus to  
flee: and thou Jordane why goia  
ste thou backe?

hat meane ye mountains thus  
to sprynge lyke wethers: ad ye hils  
les to playe lyke lammes?

t the presens of the lorde the er  
the muste nedis tremble and feare:  
ye and that at the presens of the  
god of Jacob.

or he bryngeth the harde rocke  
into a ponde of water: even the ve-  
ry stonne into plentuous sprynges

In this Psalme David prayeth  
god for the glory of his name to do  
good vnto his people that it mou-  
ght be openly knowe: hym only to  
be God / and all Images to be but  
Idoles.

on nobis Domine. Psal. 115. f. 187

**N**ot to vs lorde / not to vs  
but vnto thy name geve  
the glory and prayse: for  
thy mercy / and for thy tr-  
owthes sake.

herfore shulde the gentyles sa-  
ye: where is nowre their god?

hen oure god is in the heuens;  
he dothe what so ever lyketh hym.

heir Images are but Boorde  
and sylver: even the worke of ma-  
nis hande.

hey have mouthes and yet spe-  
ke they not: eyes and se not / eares &  
heare not / nose and smell not.

hey have handes and nothyng  
fele they: fete and goo not / with th-  
eire throte make they no noyse.

nto theis Idoles are they lyke  
that make them: and as many as  
truste vnto them.

A. A. 4.



ut Israel truste thou in y<sup>e</sup> lord:  
de: for he helpeth them and is their  
shylde.

e of the house of Aaron/se that  
ye truste in the lord: for he is their  
helpe and their shylde.

e worshipers of the Lord/se that  
ye truste in the lord: for he is to th<sup>e</sup>  
em helpe and defender.

he lord wyll have vs in mynde/  
it is he that wyll do good: he wyll  
do good to the house of Israel had  
to the house of Aaron.

he wyll be beneficiall to the wor-  
shipers of the lord: as well to the  
lytell as to the grete.

he lord mought encrese his go-  
od mynde towarde yow: towarde  
yow and towarde yowre chylde-  
e are they to whom the lord ne-  
doth good: which hath made heven

and the erthe.

he hevens/ the very hevens are  
the lordie: but ther the hath he geve  
to the chylde of men.

he dede in no maner of wyse sh<sup>al</sup>  
all prayse the lord: nether they th<sup>at</sup>  
at go downe to the place of silence.

ut we shall magnific and pray-  
se the lord: frome this tyme into e-  
verlastinge. **PRAYSE**

**THE LORD.**

**THE LORD.**

This Psalm is a thankfull son-  
ge for the helpe of the lord wherby  
David escaped when he was now  
compased yn of Shaulis hoste.

**L**ove the lord for he hath  
harde me: he hath harde the  
depe despers of my harte.

he bowed downe his eares  
unto me: wherfore whylis I lyve



shall I call vpon hym.

He sorowfull snares of deth helde me straighte: straight anguysshes hampered me yn anguysshe and affliction founde me.

But yet the name of the Lorde I called vpon: I beseeche the lorde deliuer my soule.

The lorde owre rightwysse god/ is prone vnto favoure: he is redy and bente vnto mercy.

The lorde kepeth the poore simpletons: I was full poore and full of care and he saved me.

Turne the my soule vnto thi rest: for the lorde hath rewarded the.

Or thou hast deliuered my soule frome dethe: myn eyes from teares and my fete frome slydinge.

shall continue and dwell before y lorde: amonge y lyuyng men.

Beleved / and therfore muste I nedis speke: but I was sore scourged so y I thought and sayd therfore with my selve/ when I fled so hastily: every man is a lyer.

What shall I geve ageine to the lorde: for all the benefytis whiche he hath geuen me?

shall take the cuppe in the thankfull feste for the helpe brought me: and I shall call vpon the helpe of the lorde.

Owe shall I performe my vowes vnto the lorde: in the presens off all his people.

precious is the dethe of his sayntes: in the eyes of the lorde.

O verely lorde/ for I am thy servaunte: I am thy swante/ and the sonne of ehy hāde mayde/ even thou hast losed my bondes.



**L**audate Dominū oēs.

Unto the shall I make the sacrifice of praise: and the name of the lord shall I call upon.

Nowe shall I performe my vowes: be fore all his people.

In y<sup>e</sup> fore porches of the house of the lord: in the myddes of thy Jerusalem.

**REDADE**  
**THE**

*The argument into the 117. psal.*  
In this Psal. the Prophete prophesyeth y<sup>e</sup> gospel to be preached to the gentyles.

**R**ayse ye y<sup>e</sup> lord: all gentyles: magnifye hym all nacions.

For his mercy is spredde over vs: and the faithfulness of the lord standeth for ever.

*The argument into the 117. psal.*  
This Psalm is a prayse in wh<sup>ch</sup>

onfi. *Psalm 118 f. 190.*

ich David delivred nowe from all his afflictions: and promoted to be kynge of all Israel: openly in the tabernacle of god gave hym thankees: and also laied forth the persone of Christe in hym selve.

**M**agnifye ye the lord for he is gracious: & his mercy endureth for ever.

Let Israel nowe magnifye hym: for his mercy endureth for ever.

Let the house of Aaron magnifye hym: for his mercy endureth for ever.  
Let as many as feare y<sup>e</sup> lord: ever. de magnifye hym: for his mercy endureth for ever.

When I was in a grevous strait: I called upon the lord / and he graunted to set me at large.

The lord standeth on my syde: I



Confitemini.

shall not feare what so ever man  
maye do vnto me.

The Lorde standeth on my syde  
with my helpe: and I shall see my  
desper vpon them that hate me.

It is beter for won to comitte him  
selve to the tuicion and defence of  
the lorde: then to manie defence.

It is beter to put owre confidence  
in the lorde: then in men be they ne-  
uer so grete.

Then all the gentyles beseged me  
on every syde: well sayd I / in the  
name of the Lorde for I shall kut

they compassed me them awaye:  
yn/ye they beset me yn rownde ab-  
oute: well sayde I in the name of y  
lorde/for I shall kut them awaye.

They swarmed aboute me like be-  
es: ad invaded me as fearfully as fyre  
y drye thornes/ but they were sone

Confit. Psal. 124. f. 191.

quenched: for I sayd/well/in the na-  
me of y lorde I shall kut the awaye  
I was caste with grete violence  
redy to have fallen: but the lorde  
sustayned and helpt me.

The lorde is my strengthe and y  
very same whom I prayse: it is he  
that is my savinge helthe

The voyce of triumphe/and of me  
ioyefully publess hynges their savin-  
ge helpe nowe brought vnto them/  
is in the tabernacles of the right wi-  
se: for the righthande of the lorde  
hath brought it so myghtely to pas

The righthande of the lorde is se-  
excellint hyghe: the ryght hande of  
the lorde hath brought it so mygh-

shall not dye but tely to passe.  
lyve: & shall publess he y workz of y  
e chastised me with grevo? lorde  
A earnest chastemete: but yet he be-



Confitemi. *For ever. Psal. 118.*

toke me not to dethe.

Ope ne ye vnto me the gates of the company of rightwysmen: and I shall entre yn at them / and magnifie the lorde.

This is the gate of the lorde: the rightwysse shall entre yn therate.

I shall magnifie the for thou hast graunted me: and haste brought me a sayynge helpe.

The stonne whiche the bylders of probiously casted awaye: is made an hed cornerd stonne.

Of the lorde this is done: and thys same thyng is a myracle in oure mynde.

This is that same daye which y<sup>e</sup> lorde hath made: let vs be glad and reioyse theryn.

I beseeche the (lorde) nowre helpe vs: I beseeche the (lorde) make vs nowre

Conf. *For ever. Psal. 118. 192.*

All happen it to that man whiche is comen in the name of the lorde: we shall praye for your welthe to happen vnto youe frome the house of the lorde.

The lorde is stronge / and he wyll make lyghte to shyne vpon vs: take your sacrifices to be offred / even to the altaris endes with cordes.

It is thou that arte my god / and I shall magnifye the: thou arte my god and I shall exalte the.

Magnifie ye the lorde for he is gracious: and his mercy endureth for ever.

*Comment in to the. 119. psal.*

This Psalm. declarthe in howe grete pryce and reverence the sayntes or holy men have the lawes of god: howe earnestly they are occupied in them / howe they sorowe to se

B. B.



*Beati immaculati.*

them broken and sayde ageinste of  
the vngodly: howe they praye to be  
taughte them of God/and to be acc-  
oynted and acostomed with the them/  
and (to be shorte) howe they desyer  
tho is men to be destroyed (what so  
ever they be) which breke and saye  
ageinste them.

*The first Lesson. Aleph.*



Blessid are they which  
che live pure and in-  
nocently: even them  
I meane which ly-  
ve after the lawe of  
the lorde.

Blessid are they which observe his  
testimones: & serche them with all  
theyr harte.

or they shall do no wikednes: y  
thus trede his wayes.

hou hast commaunded: that thy

*Beati immaculati.* *Psalm. f. 193.*

commaundementes shulde be kepte  
with the earnest diligence.

olde god that my lyfe were so  
instructe: that I myght observe thi  
ordinaunces.

hen shulde I not be disapointed:  
when I shall have all thy commā-  
dementes before myn eyes.

I shall magnifye the with a pure  
harte: when I shall learne thy rig-  
htwise iugementes.

I shall observe thy ordinaunces:  
forsake me not at eny tyme.

*The second Lesson. Beth.*

Howe shulde the yonge man amē-  
de hys lyvynge: he shall well amen-  
de it in observynge thy plesures.

ith all my harte have I soug-  
te the: suffre me not to swarve fro  
me thy commaundementes.

my harte have I hyd thy wor-

*B. B. 2.*



**Beati immaculati.** *Psalm.*

des: to the tēte I wolde not offēde the.

**W**orde thou arte prayse worthe: teche me thy ordinaunces.

**W**ith my lippes shall I shew forth: all the plesures of thy mouth.

**I** shall reioyse of the waye which thy testimones teache: as vpon all maner of ryches.

**U**pōn thy commaundement shall I set all my mynde: & shall set thy pathes before my eyes.

**I**n thy ordinaunces shall I delyghte: and I shall not forget thy wordes.

**W**ith the *Detonary*. **G**imel. **W**arde thy seruante / y I maye lyue: and observe thy plesures.

**W**inke over my eyes: that I maye profitly se the marvelous thynges in thy lawe.

**Beati immaculati.** *Psalm.* f. 194

**I** am but a staunger in the erthe: yet hyde not thy commaundement fro me.

**M**y soule is broken with despayre: to knowe at all tymes thy plesures.

**T**hou shalt sharply rebuke thū godly: kursed are they that erre fro me thy commaundement is.

**T**ake awaye fro me opprobry and ignominie: for I shall observe thy testimones.

**E**ven the chiefe rulers sit and speke ageinste me: but yet thy servant is occupied ever in thy ordinaunces.

**A**lso thy testimones are my delyght: and my counsellers.

**W**ith the *Detonary*. **D**aleth. **M**y soule cleved to the: restore me accordyng to thy promyses.

**M**y lyfe I have shewed vnto the: and thou hast graunted me / teche

**B.B.3.**



**B**eati immaculati. Psal. 119.

me thy ordinaunces.

**M**ake me to vnderstande the wayes of thy commaundementis: and then shall I thynke vpon thy mercies.

**M**y soule was melted awaye with the sorowfull thoughtes: make me steepe againe accordyng to thy promyses.

**T**urne thou awaye fro me the despayghtfull waye: and make thy lawe plesaunte vnto me.

**T**he true waye have I chosen: and thy pleasures have I set before my eyes.

**I** cleved to thy testimones oh lord: let me not be shamed.

**I** shall rúne in the waye of thy commaundementes: for thou shalt ease my harte.

**T**he fyfte Decenary. Be.

**B**eati immaculati. Psal. 119. f. 195.

**T**each me (forde) the waye of thy ordinaunces: and I shall marke it for ever.

**G**ive me vnderstandynge and I shall kepe thy lawe: I shall kepe it with all my harte.

**M**ede me by the pathe of thy preceptes: for in it is my plesure.

**B**ende my harte into thy testimones: and not in to lucte.

**T**urne awaye my eyes lest they beholde vayne thynges: in thy waye quyen me.

**M**ake faste thy promyses to thy servante: which is addicte vnto thy worschype.

**T**urne awaye my shame which I feared: for thy Iugementis are favourable.

**N**o I desperd thy commaundementes: restore me for thy ryghtwysnes.

**B. 4.**



Beati immaculati. Psal. 119.

**T**he fyfte Decenary. Dan.

**H**e present with me (O lord) with thy mercy: come to me with thy helpe accordyng to thy promyses: That I myght have to answer my revylers: for I steke to thy promyses.

**S**uffre not at eny tyme y word of trouth to be take from my mouth: for I have respecte vnto thy ordinaunces.

**A**nd I shall observe thy lawre studiously: ever worlde without ende I shall go in to be at large restrained with nothinge: for I have soughte thy commaundements.

**I** shall preche thy testimonee before kynges: I shall not be confounded shall delyght in thy preceptes: whiche I have loved.

**I** shall lyft up my handes to do

Beati immaculati. Psal. 119. 196.

thy preceptes which I have loved: and shall thinke besely vpon thy ordinaunces.

**T**he sevente Decenary. Zain.

**R**emembre thy promyse to thy servante: into the which thou hast caused me to truste.

**T**hy promyse is my counforte & my affliction: for it is it y restoreth me. Heis proude vngodly have scorned me sore: but yet I swarved not frome thy lawre.

**I** remembred thy Jugementes which thou hast done even frome y beginninge (O lord): and I was well comforted.

**I**t kyndled my harte ad freted me sore: to se theis proude vngodly thus to forsake thy lawre.

**T**hy ordinaunces were my songes: whyles I here waye sayed a stranger.  
(Gec.)



**B**eati immaculati. *Psalm.*

**I**n the nyght shall I thinke vpon  
thy name o lord: & I shall observe  
thy lawe.

**T**his grace hast thou geuen me: y  
I myght observe thy commaunde-  
mentes.

**T**he nyght Dictionary. *Beth.*

**T**hou arte my lotte o lord: I am  
full purposed to observe thy coman-  
dementes.

**L**onge for thy presens with all  
my harte: have mercy vpon me ac-  
cordinge to thy promyses.

**I** called to mynde my wayes: and  
I turned my fete vnto thy testimo-  
ny. Hastened my selve and differ-  
red not: to the intent I wolde obser-  
ue thy preceptes.

**T**he vngodly congregacion hynd-  
red me sore: but yet did I not forge-  
te thy lawe.

**B**eati immaculati. *Psalm.* f. 197.

**A**t myd night shall I ryse vp to  
praise the: for thy rightwysse Ju-  
gementes.

**A**ssociate my selve with all that  
worshipe the: and with them y ob-  
serve thy commaundementes.

*The nyght Dictionary. Teth.*

**T**hou hast dealt favourably wi-  
th thy seruante o lord: accordynge  
to thy promyse.

**E**arne me rightly to favoure and  
to knowe: for I beleve thy comma-  
undementes.

**B**efore I was tamed with afflic-  
tion I erred: but now I marke thi  
sayinges.

**T**hou arte good and gracious: in-  
struct me in thy ordinaunces

**T**heis proude vngodly framed to-  
gether their paynted lyes aginst  
me: but I shall observe thy comma-



Beati immaculati. *Psalm.*

undementes with all my harte.

Their grosse hartes are congeled  
lyke talowe; but I shall deligh in  
thy lawe:

I was happe y thou tamedste me  
with affliction: that I myght yet  
so be instructe in thy ordinaunces.

Peter is the lawe of thy mouth  
to me: then thousandes of goolde  
and sylver.

*The tenth Psalme. 30d.*

Thy handes have fashioned and  
ordined me: geve me vnderstandyn-  
ge to learne thy commaundemen-  
tes

They that feare the shall be gl-  
tes ad: to se me so to cleve to thy promi-

Nowe knowe I lord that  
thy iugementes are right good: ad  
y thou hast scourged me of a good  
entente.

But I beseeche the let thy mercy be

Beati immaculati. *Psalm. 119. f. 198*

my counforte: accordynge to those  
wordes which thou promysedste to  
thy seruant.

Let me be in thy favoure ad I shall  
all live: for thy lawe is my delyght

Let theis proude vngodly be con-  
founded: for they go aboute to dest-  
roye me faultles: but yet shall I in y  
meane tyme set all my mynde vpon  
thy commaundementes.

Let them that worshipe the and  
knowe thy testymones: turne vnto

My harte shall be perfite in  
thy ordinaunces: wherefore I shall  
not be shamed.

*The hundred and thirtieth Psalme. Laph.*

My soule faynted longinge after  
thy sayynge helpe: but yet I lystup  
my eyes vnto thy promyses.

My eyes dashed with te lokinge vp  
after thy promyses: I sayd when



Beati immaculati. Psalm.

wilt thou counforte me?

I was dyed a waye lyke a bledde  
hanged in the smoke: but yet forge  
te I not thy ordynaunces.

Howe longe shall thy seruante suf  
fer theis thynges: when wilt thou  
at laste gyve sentence agynste my  
persuers?

He is proude vngodly dygged pit  
faller for me: which have no resp  
ecte vnto thy lawe.

Altho thy preceptes are faithfull &  
true: thei persecute me vnworthely  
helpe thou me.

Hei had almoste made an ende of  
me in therthe: but yet in no maner  
of wyse forsoke I thy commaun  
dementes.

Restore me for thy mercyes sake:  
then shall I kepe the testimones of  
thy mouth.

Beati immaculati. Psalm. f. 199

The myghty & victorious. Pamed.  
Thy lordethy worde standethe for  
ever: in the heuens.

In come generacion to generacion  
continueth thy trothe: thou hast  
set therthe and it standeth styll.

The tyme contynueth styll accor  
dyng to thi ordenaunce: for all thy  
nges are at thy commaundemete.

Altho thy lawe had bene my de  
light: I had pysshed in my affliction

I shall never therfore forget thy  
commaundementes: for by thez thou  
hast refresshed me.

I am thyneffawe thou me: for I ser  
ched thy commaundementes.

The vngodly waite to destroye  
me: but I in the meane tyme shall  
endeuer me to vnderstande thy tes  
timones.

I perceyve that every thyng com



**R**eati immaculati. *Psalm. 119.*

prehensible hath an ende: But thy  
commaundementes are incomprehen  
sible.

**T**he thirtieth *Metonymy.* Mem  
Oh how exceedingly have I lov  
ed thy lawe: continually do I thin  
ke t. ierof.

Thou haste made me wyser then  
my enymies: thorough thy precepts:  
fore they are ever in my mynde.

I excelled all my teachers in rig  
ht vnderstandinge: fore I am ever  
spekyng of thy testimones.

I passed even the seniores in true  
vnderstandynge: for I observe and  
marke thy commaundementes.

I come every evel pathe I refrai  
ned my fete: to thentente I wolde  
observe thy speches.

I have not swarved frome thy ple  
asures: for thou shalt instructe me.

**R**eati immaculati. *Psalm. 119. f. 200*

Oh howe swete are thy speches in  
my taste: they are sweter then eny  
honey in my mouth.

I fetch my vnderstanding at thy  
commaundementes: wherefore I ha  
te every desaitfull pathe.

*The thirtieth Metonymy.* Nun  
thy wordes are a lanterne to my  
fete: and lyght vnto my fote pathe.

I have sworne and shall perfor  
me it: to kepe thy iuste pleasures.

I am sore feabled with affliction:  
Lorde restore me accordynge to thy  
promyses.

Lorde I beseeche the let the well  
wyllynge sacrifices of my mouth  
be accepted: and teach thou me thy  
pleasures.

I my selve bringe my lyfe ever in  
to perell: but yet thy lawe do I not  
forgete.

**LL**



**B**eati immaculati. *Psalm 119.*

**H**e is proude & godly have set snares for me: but yet I swarved not from thy commaundementes.

**I** have chalenged thy testimones for my perpetuall heretage: for they are my hartis ioye.

**I** have bowed downe my harte to do thy ordenaunces: yea and that for ever with oute ende.

*The firste Dictionary. Same.*

**H**e frantike hardnecked do I hate: and thy lawre have I loved.

**H**ou arte my luckynge place and my shylde: I waite for thy promys.

**A**voids from me ye hurtfull sinners: and I shall observe the preceptes of my god.

**S**trengthen me accordinge to thy promyses that I maye lyve: let me not be shamed disapoynted of my taye thou me: and I shall be hope

**B**eati immaculati. *Psalm 119.*

**S**aved: and I shall delyght besely in thy ordenaunces.

**H**ou shalt trede downe all that are frome thy ordenaunces: for all theis kرافty menis study is to deceyve.

**L**ike rouse thou runne with lies: & beddeste awaye all those proude vngodly of the earth: wherefore I loved

**M**y fleshe troubled thy testimones for feare of y: & I was afraid of thy iugement. *The 15. Dictionary. Ayn.*

**A**ll my mynde was to do equitye & rightwysnes: leave me not to my vniuste.

**D**elyght thy swate with veyers good thynge: lest theis vngodly make me sorrowfull with their iniures.

**M**y eyes dashed lokke vp for thy sayynge helpe: and waitynge for the promyses of thy rightwysnes.

**D**eale with thy swate mercifully: & instructe me with thy ordenaunces.

*LL, 2.*



Beati immaculati. Psal. 119.

**I** am thy servante: make me to vnderstande and to knowe thy testimo-  
niall: it is tyme (oh lord) to do iudgement: for they have scatred a broode thy lawe.

**A**nd therefore I loved thy precepte: above golde and precious stones.  
And for this I knoweledge all thy commaundementes to be righte wise: and I hate every false pathe.

**¶** The seventene Dictionary. De.  
Marvelous are thy testimonies: wherefore my soule observeth them.  
Who come but to the dore of thy scripture lyghtheneth: and gevech vnderstandynge to the vnlearned.

**I** drewe yn my breathe fayntly: for I laboured so sore to ataine vnto thy preceptes.

**B**ehold me and have mercy vpon me: accordynge to thy iudgements:

Beati immaculati. Psal. 119. 202.  
wherewith thou governeest the lovers of thy name.

**R**ule my stepes after thy pleasures: and suffre no iniquite to have dominion over me.

**R**edeme me frome tribulacions of me: and I shall kepe thy commaundementes.

**M**ake thy countenance to shyne vpon thi servante: and instructe me in thy ordenaunces.

**S**treames of water gushyd oute of my eyes: because I se men not observinge thy lawe.

**¶** The eighteenth Dictionary. Psal. 119.  
Rightwise arte thou (lord): and right are thy iudgements.

**T**hou hast commaunded in thy testimonies: rightwisnes: and faithfulness moost chiefly.

**M**y Zele to thy worde kyssed me:



Beati immaculati. Psal. 119.

Because my persueres forgate it.

Thy wordes are purely tried lyke  
as with spher: & thi swete loveth thē  
I was a lytelon / & an abiecte: but  
yet forgate I not thy cōmādemēt  
Thy rightwisnes is everlastig ri-  
ghtwisnes: & thy lawe is y very tre-  
whe affliction and hevyn (ow the-  
nes had taken me: then thy comma-  
ndementes refresshed me.

The belevynge of thy promyses is  
evlastig rightwisnes: geve me thū  
derstanding of this thinge & I shall  
I shall. Psal. 119. Kuph. (lyve.  
I called vpon y with all my harte:  
graunte me (lorde): I shall observe  
I called vpo y / save thy ordināces  
thou me: & I shall kepe thy testimonys  
I prevente y dawninge of y daie  
& krie vnto y: I wait for thy promi-  
My eyes prevented y watches: (see

Beati immaculati. Psal. 119. 203

y I myght be occupied i thi plesure  
care me lorde for thy mercyes sa-  
ke: quyen me aftar thy plesure  
My psuers layed their owne sau-  
tes vpon my necke: but they are go-  
ne farre backe frome thy lawe.

Thou arte presente oh lorde: & all  
thi precepts ar y very selve trowthe  
I knowe this before of thy testi-  
mones: for thou hast stablesed th-  
em to abyde for ever.

Behold my affliction and Defen-

de me: for I forget not thy lawe.

Defend my cause & Delivre me: quyen  
me accordinge to thy promises  
For he is farre from the vngodly:  
for they regarde not thi ordināces.

Continuous is thy ientlenes (Oh  
Lorde): quyen me accordynge to  
thy plesure.



**B**eatī immaculatī. *Psalm 119*

**I**n any thēre are that pēsequite me  
and are ageinst me : and yet have  
I not swarwed frome thy testimo-  
ny se theis malicious men and nes  
it yiked me : because they observed  
not thy saynges.

**T**hou seist that I love thy cōma-  
undementes:lorde for thy mercyes  
sake quyen me.

**T**he begynnyng of thy wordes  
is trowthe: and the iugementes of  
thy rightwisnes stande for ever.

**¶** *Deus in excelsis deus*

*Shin.*

**T**he overmoste in authorite perse-  
cuted me faultles:ād my harte fea-  
red at thy wordes.

**I** am as glad of thy plesures : as  
won that had founde many proies.

**I** hate and abhorre lyes:and I lo-  
ve thy lawe.

**B**eatī immaculatī. *Psalm 119* f.204

**E**ven tymes in the daye I prayse  
the:for thy rightwyse iugementes.

**T**he lovers of thy lawe:shall have  
myche felicitye and quietnes and no  
hurte at all.

**I** trusted vpon thy helpe o lorde: &  
gave diligence to thy precepts.

**M**y soule obserueth the thy testimo-  
nes:and loveth them greatly.

**O**serve thy commaundementes  
and thy testimones:for all my wa-  
yes are opune vnto the.

**¶** *Deus in excelsis deus*

*Thau.*

**L**et my kryngē ascende in to thy  
presens o Lorde: make me rightly  
to vnderstande thy wordes.

**L**et my depe desyer come into thy  
syghte:desyre me accordyng to thi  
promyses.

**M**y lippes shall powerforth the thy



**B**eati immaculati. *Psalm 124.*

praise: thou shalt instructe me in  
thy ordinaunces.

**M**y tonge shall speke of thy plesu-  
res: for all thy preceptes are right:

**L**et thy hand helpe me: for wisnes  
I have chosen thy commaundemēts

**I** despered thy sayynge helpe **O**h  
lorde: and thy lawe is my delyghte

**M**y soule shall lyve and shall prai-  
se the: and thy iugementes shall be  
my helpe.

**I** am strayed like a loste shepe: se-  
ke thou thy servante / for thy com-  
maundements have I not forgete.

**T**he argument into the. 124. psal.  
**T**his psalme is a complaite full  
of affectes / it is a complainte of an  
holy man banished into emonge y  
vngodly doinge althynge with de-  
saite and violence.

**T**he title of this is. *Psalm 124.*

**Ad Dominum cum.** *Psalm 124. f. 205.*

*which is only this. The songre  
which word comenly  
is interpreted staics or degreis / sup-  
posinge theis. 15. psalm. to have be  
sung in an higher tune.*



**W**hen I was in straitte an-  
guisshe I called vpon y  
lorde: and he graunted me

**W**orde delyver my soule  
frome lyinge lippes: & frome a desa-

**W**hat avauntageth it (if full tōge  
y / or what good bringeth it y (thou  
lyinge man) thy desaitfull tonge?

**O**h / sharpe arrowes of y strōge arc-  
her: & whotte cōsuminge iunipere co-

**O**h lassey I am tū<sup>9</sup> longe hol-  
den in evile emonge theis false and  
cruell folke of Meshec: and muste  
yet dwell styll with the chorleshe  
nacion of Kedar.

**H**ow longe hath my soule taried



That thither myght ascende y tri-  
bes/even the tribes of y lord to ma-  
gnifie the name of the lord: for so  
was it commaunded vnto Israel  
by goddis owne mouth.

For there were ordened and holde  
the seates of iugemente: even y iu-  
gemete seates of y house of Dauid  
Praye ye for the felicitye of Jerusa-  
lem: the louers of the mought pros-  
per. They mought prosper with pere.  
He in thy wallee: they mought pros-  
pere with in thy houses.

For thy brothers & thy neighbours  
sakes: shall I nowre praye for thy se-  
or y houses sake of y lord: licite  
oure god: I shall praye for thy wel-  
the. ¶ The argument into the 124. psal.

¶ Here y sayntes layed in y mouth  
es of y welthe vngodly doinge all  
a mysse praie to god for their deli-

erace comittig theselve to his cure.



¶ Vnto y lyfte I vp my ey-  
es: which ruleste i heuē  
B ehold for as the ser-  
vants eyes are ever vpon  
their maisters/ & y maydens waiti-  
ge vpon hyr maistere/ even so are o-  
ures lokynge vp vnto the lord/  
oure god/ vntyll he hath the mercy v-  
¶ Have mercy vpon vs lord: pon vs.  
Have mercy on vs: for we ar oute of  
mesure fylled with ignominie.

Oure soule is fylled oute of mesu-  
re with scornes & derisyon of theis  
welthy riche men: & with ignomine  
and shame of theis arrogant and  
proude men.

¶ The argument into the 124. psal  
¶ Here the sayntes of god geve tha-  
kes & reioyse/ that thei are deliuered  
by goddis helpe frome so present pe-

teles



That thither myght ascende y tri-  
bes/ even the tribes of y lorde to ma-  
gnifie the name of the lorde: for so  
was it commaunded vnto Israel  
by goddis owne mouth.

For there were ordered and holde  
the seates of iugemente: even y iu-  
gemete seates of y house of Dauid  
Praye ye for the felicitye of Jerusa-  
lem: the louers of the mought prof-  
per they mought prosper with pere.  
He in thy wallee: they mought prof-  
pere with in thy houses.

For thy brothers & thy neighbours  
sakes: shall I now praye for thy se-  
for y houses sake of y lord & licite  
our god: I shall praye for thy wel-  
the. ¶ The argu. 1. v. 13. Psal.

¶ Here y sayntes layd in y mouth  
es of y welthe vngodly doinge all  
a mysse praie to god for their deliv-

erace comittig theselve to his cure.



¶ Vnto y lyste I vp my ey-  
es: which ruleste i hevenes  
I ehelde for as the ser-  
vants eyes are ever vpon

their maisters/ & y maydens waiti-  
ge vpon hyr maistere/ even so are o-  
ur eyes lokynge vp vnto the lorde/  
our god/ vntyll he hath the mercy v-  
have mercy vpon vs lorde pon vs.  
have mercy on vs: for we are oute of  
mesure fylled with ignominie.

Our soule is fylled oute of mesu-  
re with scornes & derisyon of theis  
welthy riche men: & with ignomine  
and shame of theis arrogaunte and  
proude men.

¶ The argu. 2. v. 14. Psal

¶ Here the sayntes of god geve tha-  
kes & reioyse/ that thei are delpyred  
by goddis helpe frome so present pe-  
teles



Qui si quia.

**E**xcepte the Lorde had bene  
with vs: (lette Israel  
nowe speke).  
Excepte the Lorde had be-  
ne with vs: when theis men rose a-  
geinst vs:  
With oute doute (their wrath the  
us kyndled against vs) they had de-  
voured vs quicke.  
Waters had wrapped vs yn with  
their waves: the floude had gone o-  
ver oure soule.  
The troublouse floude of theis im-  
portune men: had run over oure sou-  
les. But praysed be the Lorde: whiche  
hath not geuen vs into their te-  
thes for their preye.  
Oure soule is deliuered lyke y<sup>e</sup> bir-  
de frome the snare of the fowler: the  
snare is broken and we are escaped.  
Oure helpe cometh thowre y<sup>e</sup> na-

Qui confidunt. Psal. 125. fo. 208  
me of the Lorde: which hath made y<sup>e</sup>  
heavens and erthe.

**U**niversum mundum. Psal. 125. p. 108.  
Here is declared / the congregaciō  
of god to be suer / god defendynge the  
to prosper / the Lorde favouringe / a  
wedyng the vngodly oute of the.

**T**hey that steke to the Lorde  
shall never stacker:  
but shall stande faste for-  
ev'lyke y<sup>e</sup> mounte of Syon

And lyke as Jerusalem is gyte a-  
boute with the hilles: even so cioseth  
the Lorde his people frome this tyme  
unto everlastynge.

We will not suffre the powre of y<sup>e</sup>  
vngodly to oppresse the lande of y<sup>e</sup>  
rightwise: lest the rightwysse put  
fouthe their handes unto eny wi-  
kednes.

Deale thou iently with good men:  
D.D.



**I**n conuertendo. *Deus. 12. fo. 209*

and with men right in their hartes  
hez that swarve frome the right  
waye vnto shewrednes: the lorde  
mought lede awaye with men geve  
vnto wikednes.

**C**onuertendo. *Deus. 12. fo. 209*

Here is declared the gladnes of y  
people returned frome Babylon: &  
vnder this figure is it shewed also  
the gladnes of the faithfull whom  
churche hath verely delyvred frome  
the captiuite of synne and deth.

**W**hen the lorde shall bringe  
ageine vs of Syon frome  
captiuite: we shalbe lyke  
men dreaminge for ioye.

Then shall our mouths be fill  
ed with laughter: and our tongues  
with triumphe: then shall it be  
sayd amonge the gentyles: that the

**I**n conuertendo. *Deus. 12. fo. 209*

lorde hath wrought myghtely wi  
th theis men.

he lorde shal worke myghtely wi  
th vs: we shalbe refresshed with gre  
te gladnes.

lynge vs ageine frome captiui  
te o lorde for so shalt thou fyl vs  
with ioye: as if thou shuldest geve  
plentuous floudes to the dwellers  
in the thirsty southe deserte.

thei that sue with teares: shall  
reape with gladnes.

when they went forth to sorre: the  
y wente wepyng takynge withe  
them their seade kodes.

but when they shall come ageine:  
they shal come with grete ioye bli  
gynge their handes full of corne.

**C**onuertendo. *Deus. 12. fo. 209*

**DD. 2.**



**Beati omnes.** Psal. 128.

This psalme teacheth vs: y<sup>e</sup> house  
and familye/ the sure custodie of the  
citty: to have meate. rest: and chyl-  
dren: well disposed and towarde/ all  
comethe of the grace of god.

**E**xcepte the lord bylde y<sup>e</sup> hou-  
se: the bylders ther of labour  
but in vayne.

**E**xcepte the lord kepe the ctye: y<sup>e</sup>  
keeper therof watcheth but in vaine  
it is all in vayne that ye haste yo-  
ure selues to ryse so early: and agai-  
ne to differre yourne downe sittinge  
to eate yourne carefull brede.

(except god geve it all)

**N**or it is he that thus shall geve  
vnto his wellbeloved: quyet slepe &  
plentious refectione with good fo-

**L**o chyliden are the heretage: one  
which the lord geueth: y<sup>e</sup> frute of y<sup>e</sup>  
wombe is his rewarde.

**Beati omnes.** Psal. 128. fo. 110.

**A**rrows are in the handes of y<sup>e</sup>  
myghty man: even so shalbe the ch-  
ildrene of thy poughe.

**B**lessid is y<sup>e</sup> man which hath his  
quyver filled with theis arrows: for  
they shall not be shamed when they  
shall have to do with their enymes  
in iugemente.

**T**he argument into the 128. psal.

This psalme teacheth vs that the  
worshippers of God shall prospere  
bothe priuately and openly.

**B**lessid is he who so ever  
worshipeth the lord: wh-  
ich also walketh in his  
wayes.

**N**or thou shalt eate y<sup>e</sup> labours of  
thy norne handes: and shalt have  
prosperous encrease.

**T**hy wyfe shalbe frutfull as the  
vyne tre: within the walles of thy

**DD. 3.**



*eat omnes.*

house: thy chylde ne shall stande to  
wonder aboute thy table lyke the plan-  
tes of olyve trees.

Not hus shall that man be blessed:  
which worshipeth the lord

The lord shall do the good frome  
Syon: and thou shalt delyghte be-  
holdinge the prosperite of Ierusalem  
all dayes of thy lyfe.

And thou shalt se thy chylde chyl-  
dene: and the felicitye of Ieru-  
salem.

*The argument into  
this psalme.*

This psalme sheweth vs that  
y vngodly althogh they vexe lon-  
ge and sore y people of god: yet shall  
they not prevaile: but at y laste to  
perishe / goddis people beinge free  
and salve.

*epi epugna. Psal. 129. fo. 211.*



Grevously have they vex-  
ed me even frome my  
youth: nowe let Isra-  
hell speke.

Grevously have they vexed me e-  
ven frome my youth: but yet they  
prevailed not against me.

Upon my backe theis ploughmen  
ploughed: and have cut forth their  
longe vorowes.

But the rightwysse lord: hath cut  
awaye the bondes of theis vngodly  
they shall be shamed and put to fly-  
ght: who so ever hateth the Syon.

They shall be as grasse that grow-  
eth upon the house rygges: which  
is withered before it be pulled up.

With y which nether y reaper fil-  
leth his handes: nor yet y gatherer  
fylleth his armes.

Neither the goers forby so regar-



De profundis. Psal. 130.

ded them as to saye wone god bles-  
se yow: or we well wisse yow in  
the name of the lorde.

**T**he argument into the 130. psal.  
This psalme is an earnestte prayer  
ful of affects of a man here oppres-  
sed with adversite fore his synnes/  
But yet promysinge hym selve with  
faste faith and hope fcome God to  
have bothe forgivenes of his syn-  
nes and delyveraunce ffrome his af-  
fliccions.

**R**ome my moste depeste  
painfull troubles: called I  
vpon the lorde.

**L**orde/ hearethou me: let  
thy eares be attente vnto my depe  
desyre.

**I**f thou shuldest loke narrowly v-  
pon oore wykedneses o lorde: o lor-  
de who myght abyde the?

De profundis. Psal. 130. fo. 212.

**B**ut there is mercy with the: and  
therefore arte thou worshiped.

**I** abide the lorde/ my soule abyde-  
th hym: and I tarie lokinge vp al-  
wey for thy promysse.

**M**y soule waiteth for the lorde: as  
desyrously as do the watche men  
in the mornynge watche/ desyer the  
daye springe.

**L**et I haue waite for y lorde: for  
with the lorde is there mercy & plen-  
tuous redemption.

**A**nd it is he that shall redeme Is-  
rahel: ffrome all his wykedneses.

**T**he argument into the 131. psal.  
Here in this psalme the Prophe-  
te sheweth hym selve to be withe-  
oute all pryde/ and to haue folowed  
humilite/ therefore he trusted to be  
exalted of god.





**D**ide/my harte is not proude nether loke I a los-  
te: I take not stoughtly  
vpon me in grete maters/  
nether presume I in meruelo<sup>9</sup> thin-  
ges above my estate.

But verely I repressed & put my  
soule to silence/ lyke a weanlyng  
frome his mothers teate: even lyke  
a weanlyng was my soule in very  
et I srahel waite & truste dede  
vpon y<sup>e</sup> lorde: frome this tyme into  
everlastinge.

**C**onsequenter in the 131. psal.  
This psalme syngeth y<sup>e</sup> perpetu-  
all felicity of Christes kyngdome/  
and of the presens of god in his as-  
ggregation/and this all is mente vn-  
der the figure of Davidis kingdo-  
me and of y<sup>e</sup> Arche set in Zyon.



**L**orde/remembre thou Da-  
vid:and his afflictio<sup>n</sup> also  
hich swore to y<sup>e</sup> lorde:  
and made his vowe to y<sup>e</sup>  
myghty god of Jacob.

aynge if I entre into the taber-  
nacle of my nowne house:if I ascē-  
de into my decked bed:

If I suffre eny slepe to come into  
myn eyes:or myn eye ledis wons to  
untyll I shal finde a pla<sup>ce</sup> winke  
te for y<sup>e</sup> lorde:a mansion for y<sup>e</sup> mig-  
hty god of Jacob. I pray god I die  
ore harde of this house in Ep-  
hrata:and have founde it in the bus-  
he shal cum vnto his shyfe feld.  
mansion:and shall fall downe be-  
fore his fote stole.

ryse o lorde and cum into y<sup>e</sup> place  
of thy reste:cum in thou with y<sup>e</sup> Ar-  
che of thy strengthe.



emento. Dial. 32.

Let thy sacrificers be cled with ri-  
ghtwysnes: and thy sayntes trium-  
phe ioyfully.

For thy servaunte Davidis sake: tur-  
ne not awaye thy anointed.

The Lorde swore vnto David of  
his trouthe and shall not revoke it:  
I shall set vpo thy seate regall wyng  
of the frute of thy bodye.

If thy chyldeyne observe my con-  
venaunte and my testimones/with  
which I shall instructe them: then  
even their chyldeyne shall sitte vpo  
thy seate regall for a longe space.

For the lorde hath chosen I yon: it  
is his plesure there to have his seate  
his shall be the place of my reste  
into all worldes: here wyll I sitte/  
for this seate have I desperde.

Thy yearly frute shall I favoura-  
bly encrease: thy poore nedeones wyll

proce quam bonum. Dial. 33. f. 214.

I satisfye with foode.

Thy sacrificers shall I clette with  
helthe: and thy sayntes shall reioy-  
se even frome their very hartes.

Where shall I make Davidis impe-  
ry to floureshe prosperously: I have  
provided a lanterne for my anointed

shall wrappe his enymies in con-  
fusion and shame: but in hym shall  
floureshe the beute full crowne re-  
gale.

Argument into the 33. Psal.

Here in this psalme David pray-  
sethe brotherly concorde.



Behold howe plesaunte  
and howe ioyfull a thyn-  
ge it is: brotterne to dwel-  
ell together and to be all  
of wonnynde.

They are lyke that preciousse good  
oyntemente which powdered vpon



Ecce nunc. p. 134.

Aharone hed ranne downe into his  
berde: into y berde of Aharon / and  
into y skyrtes of his clothes

For this brotherly love is lyke y de-  
we: which fell vpon y hylls of Her-  
mon: and vpon y hylls of Syon.

Forther y lorde geueth forth his  
blessinge: and lyfe everlastinge.

Here David exhorteth vnto pr-  
ayer / and to prayse god / and that in  
the nyghte.

**B**ehold / and prayse ye y  
lorde all servants of y lor-  
de: which continually a-  
pire in the house of y lor-  
de nyghtly

For y stypp yowre handes vnto y ho-  
ly secrete place: & prayse ye y lorde.  
For he lorde mought dothe good fro  
me Syon: which hath made there  
(Certhe,

Mandate nomen. Psalm 135. fo. 215.

Here the Prophete exciteth the

people to prayse god: he publesseth  
his power both by myacles done  
for them / and in that he so exalted  
them above wother: also he promy-  
seth his helpe to y belevers in him  
(idoles and their worshipers laug-  
hed all to scorne). & the title of y

psalm is thus: Laudate dominum.

**P**rayse ye the name of the  
lorde: prayse ye that ar y  
servants of the lorde.

Which apere continual-  
ly in the house of the lorde: and in y  
porches of the house of our god.

Prayse ye god for he is a good lor-  
de: prayse his name for it is glorio-  
us. For god hath chosen vnto him Ja-  
cob: even Israhel into his owne pr-  
oper people.



**M**andate nomen do. **Psalm.**

**N**or I have knowen that grete  
is the lord: and our god to be gre  
ater then all goddis.

**W**hat so ever lyked hym / the lord  
hath made in heavens and in erthe:  
in the sees and in all depe waters.

**W**hich karieth vp cloudes frome  
the farthest partes of the erthe: he  
maketh lyghtenynge with rayne  
he ledeth forth the wyndes of his  
treasure houses.

**W**hiche smit the firste begoten in  
Egypte: bothe of man and beste  
he sente forth the tokens and wound  
es into the middes of Egypte: a  
gainste Pharaos & all his servantes

**W**hich smitte the moste gretest na  
tions: & stur right valeaunte kinge  
**A**s Sihon kynge of the Amorreo  
ne: and Og the kynge of Bashan  
and all the kyngdomes of Chanaan

**M**andate nomen do. **Psalm.** f. 216

**A**nd gave their lande into an here  
tage: even into heretage vnto Isra  
hels his people.

**L**orde / thy name is set forth for e  
ver: and thi memoriale into all ages

**O**r the lord shall avenge and de  
lyv his people: which satisfied wi  
th their punysshment / shalbe plea  
sed againe with his people.

**T**he fained images of the gentilis  
are but goolde and sylver: the wor  
kes of menis handes.

**T**hey haue mouthes & speke not:  
eyes and se not.

**T**hey haue eares and heare not: ne  
ther is there verely eny breathe in  
their mouthes.

**T**hey that make them are lyke th  
em: and they also that truste in the  
ye of the house of Israel praise y  
lorde: the house of Aaron prayse ye.

**EE.**

(the lorde.



on fitemini.

The house of Levi loave ye the lord:  
ye that feare the lord loave the  
lord.

The lord be praised from Zion:  
which hath his seate regall in Jeru  
salem.

Here the prophet exciteth men to  
the prayse of god: and to kyndle the  
ez thereto/ he putteth the in minde of  
the creacion of the worlde and of y  
myacles shewed for the delpyvera  
unce of Israhel.



Honour ye the Lord: for  
he is favourably good:  
his mercy is set forth for  
ever.

Honour ye god/ which is the God  
of all goddis: for his m<sup>er</sup>cy is set for  
th for ever.

Honour ye the lord of lordes: for

on fite.

his mercy is set forth for ever.

Which alone doth the grete myra  
cles: for his mercy is set forth for  
ever.

Which by his heavenly witte hath  
made the heavens: for his mercy is set  
forth for ever.

Which hath sprede abroad the  
above the waters: for his mercy is  
set forth for ever.

Which hath made the grete lygh  
tes: for his mercy is set forth for ev<sup>r</sup>

He sonne to have the preeminen  
ce of the daye / for his mercy is set  
forth for ever.

He mone and starres to beate rus  
le in the night: for his mercy is set  
forth for ever.

Which smit the Egipcions in their  
first begotten: for his mercy is set  
forth for ever.

EE.2.



on fite. *Psalm 136.*

And led forth the Israel even from the myddes of them: for his mercy is set forth for ever.

Which knit the redde see into twaye partes: for his mercy is set forth for ever.

And led over Israel thorow the myddes thereof: for his mercy is set forth for ever.

And threw downe Pharaos and his hoste in the red see: for his mercy is set forth for ever.

Which led his people thorow the wylderne: for his mercy is set forth for ever.

Which smit downe grete kynges: for his mercy is set forth for ever.

Which slew noble kynges: for his mercy is set forth for ever.

And Sihon the kyng of the Amorree: for his mercy is set forth for ever.

Confite. *the fift psalm. 136. fo. 218.*

And Og the kyng of Bashan: for his mercy is set forth for ever.

And gave their lande into an heretage: for his mercy is set forth ac.

Even into heretage vnto Israel his servante: for his mercy is set forth for ever.

Which remembred vs when we were cast downe: for his mercy is set forth for ever.

And redemed vs from our enemyes: for his mercy is set forth ac.

Which geveith meate to every thyng that livynge: for his mercy is set forth for ever.

Honoure ye y god of hevenes: for his mercy is set forth for ever.

*The Argument into the 137. psalm.*  
In this Psalm it is declared that the Babilonites asked songes of the Israelites beinge with them

EE. 3.



in captiuite/which answerde/their  
harpes to be hanged vp/all gladnes  
gone awaie and to lamente perpetu-  
ally the destruction of Ierusalem:  
after this the Aedomites stered vp  
the Babylonites ageyne to requyre  
the same/which Babylonites hande  
led the Israelites full cruellly.



At the ryuers of Babylon  
we sote downe together  
and wepte: when we reme-  
bered Zion.

Upon the salowe trees: there we  
hanged vp oure harpes.

When there they that toke vs/ re-  
quired songes of vs: and sayde when  
we had hang. vp oure mery in-  
strumentes/ synge vnto vs some of  
your songes of Zion.

And we answerde: se (I praye you  
we) howe shulde we synge the son-

ges of the lorde in a strange lande:  
Jerusalem/ if I forget the: let  
my right hande forget hyr office on  
the harpe.

Let my tonge cleve to my mouthe  
yf I remembre y not: yf I preferre  
not Ierusalem all my noone mythe

h/ lorde remembre the sonnes of  
Aedom saynge in the daye of y de-  
struction of Ierusalem: make all  
bare in it/ destroye it/ laye it wyde o-  
pene even with the grownde.

Cyete of Babel well worthy to be  
destroide: blessed shall he be that  
shall rewarde the as thou haste re-  
warded vs.

Blessed shall he be that shall take  
thy yonge babes: and thro them a-  
gainste the stoncs.

In this psal. David prayseth the



Confitebor. *psalms 138*

mercy of God whiche dysverynge  
hym frome all perels had exalted  
him luckely vnto his regal dignite

*The title of the psalm.* The son-  
ge of David.

**I** shall magnifie the with all  
my harte: and shall prayse y  
in the presens of the goddis.  
I shall fall downe vpo my  
knees at thy holy temple: and shall  
magnifie thy name for thy mercy &  
trouthe sake.

For thou hast extolled thi name:  
and thy worde above all thynges.

In what tyme so ever I called v-  
pon the thou grauntedste me: thou  
encreasedste grete strengthe in my  
soule.

For the kynge of therthe shall ma-  
gnifie the o lorde: for they have har-  
de y decrees & plesures of thy mou-  
(the.

Confitebor. *psalms 138* 210

And their songe shall be of the orde-  
naunces of the lorde: for excellent  
is the glory of the lorde.

For the hyghe lorde beholdeth hid-  
de and lowely thynges: and a prou-  
de man he knoweth a farre

Yf it chaunse me to be in the myd-  
des of affliction: yet thou wilt resto-  
re me: thou wilt stretch forth thy  
hande againste the wrathe of my e-  
nymes and shalt preserve me with  
thy right hande.

The lorde wyll bynge all thynges  
to passe for me: O lorde thy mercy  
standeth forth for ever / thou shalt  
not forsake y workes of thy handes.

*The argument into the 139. psal.*

Here David expretheth that all  
his dedes and thoughtes are serched  
of god and opene vnto hym / for he  
hath made hym and all thynges in



Domine probasti. Psal. 139.

The very darkeneses maye hyde  
no thyng frome the: ye y night shyneth  
lyke the daye/and the darkeneses  
are to the evē y very lyghte.

For thou possessest my inwarde  
affectes: and dedste fasshōne me in  
my mothers belye.

I shall magnifie the for thou hast  
fasshōned me marvelously to beholde:  
thy workes are to be merveled at  
bove mesure as knoweth my soule.

My strengthe in my bones and se-  
nerves we not unknowne unto y:  
whē I shuld be made secretly in my  
mothers wombe/and knyt togyther  
in the lowe prey erthe.

Where when I was yet with out  
te fassheon thou seeste me with thy  
eyes: all my lymmes fasshōned be  
tymes thou haddeste drawne lyke  
as in a paper when there was not

Domine probasti. Psal. 139 fo. 222.

won of them yet set full oute pfectly  
More cleare are thi thoughtes vn  
to me o gods: oh/ howe excede they in  
nombere.

If I woldenombe them/ they  
excede the sandes of the see. but yet  
I labour besely to confidre them &  
I cleve ever vnto the.

O god I wolde it were thy plesu-  
re to destroye theis vngodly: ye bl-  
oudye men avoyde oute of my sight  
which speke wykedly ageinst the  
and rayle spyghtfully vpon the: the-  
is are thy enymes.

Them that hate the childe I ha-  
te verely. and I abhorre with grete  
indignacion them that ryse agein-  
st the.

I hate them extremely: and repu-  
te them as enymes.

Seche me o god and knowe thou



Domine probasti.

hym / and that god is every where  
present with him beholdinge all thy-  
nges that he do.

The son-  
ge of David committed to the chaun-  
ter to be sung in the temple.



Orde thou hast serched  
me depely: and thou knowest  
full well what I  
thou knowest wher am  
erfore I downe sitte and wherfore  
I upstande: even my thoughtes thou  
tryest and knowest before.

My ingoinge and downlyinge to  
sleepe thou compassed narrowly: and  
all my lyvynge thou foreseest clerely  
For my tōge is not aboute to spea-  
ke a worde: but a non (lorde), so thou  
knowest it all before.

What so ever is withyn me behin-  
de & before thou hast made it: & thou

Domine probasti. fo. 211.

thou hast put to thi hāde to my shape.  
The knowlege of this my shap-  
is hyde frome me: and hygher then  
I can atcayne ther vnto.

Whither shal I go from thi spirit:  
& whither shal I flee frome thi face?

If I clyme vp into y hevē: there  
arte thou: yff I make my bed in my  
grave: so yett thou arte thou present.

If I take vnto me y swifte win-  
ges of the morninge beames: and so  
in the twinklynge of an eye be con-  
vayed into the vitermoste partes of  
the weste see.

Even there yett shall thy hande ta-  
ke me: and thy right hande shal set  
holde vpon me.

I thoughte then that I wolde be  
koyred and hyd with derkenesses:  
but with the / even the nyghte is all  
shynynge.



**R**eipe me. *the seconde. Psalm.*  
my harte: examine & trye thou my  
pathes.

**A**nd loke if I have begun eny sh<sup>r</sup>  
rewed waye: and lead me ther o<sup>u</sup>te  
into the waye everlastinge.

**T**he *psalm* *David* *prayer*  
Herein this Psalm David pray<sup>e</sup>  
eth to be delivred from the des<sup>r</sup>  
aitfull lyres of Doeg and of his sei<sup>r</sup>  
lantes/and that thei for their false  
desaite myghte be cast awaye that  
those men which studie to do right &  
to be good/might the more frely ge<sup>v</sup>  
ve them selves to the holy servyse &  
praysse of God. *The songe of David*

*committed to the chaunter.*



**D**eliv<sup>r</sup> me (o lord) from  
this myschevo<sup>r</sup> man:  
save me from this vi<sup>o</sup>  
lente mane.

*Psalm* *David* *f. 223.*

**W**hich thynketh myschefe in thei<sup>r</sup>  
ir hartes: and continually runne to  
bataile.

**T**hey have whetted their tonges  
lyke serpent<sup>e</sup>s: edders venoume is  
vnder their lippes. *Selah.*

**D**eliv<sup>r</sup> me (o lord) from the ha<sup>n</sup>des  
of this vngodly man: save me from  
this cruell man which thynke<sup>t</sup>  
th to supplante me:

**H**ese proude men have set a pie<sup>s</sup>  
ny<sup>n</sup>are for me and have bent thei<sup>r</sup>  
eir nettes: even by my pathe have  
they laid their gunnes for me. *Sela*  
said (lord) thou arte my god: he<sup>r</sup>  
are (lord) my depe desyres.

**L**orde/ thou arte my Rorde my  
God and my myghty sayynge hel<sup>p</sup>  
the: thou shalt defende my hed/wh<sup>at</sup>  
at tyme I shall take me to Armou<sup>r</sup>  
re and weapene.



**R**ipe me. in *fructu*. *Psalm 140*

**L**orde suffre not the vngodly to take his plesure on me: let not his myschevous entente prosper with hym lest these proudeheddis be exalted *Delah.*

**I** meane theis heddis that thy besege me on every syde: whois hevy labour of their owne synnes mought overwhelme them.

**L**et coles of fyre fall vpon them. caste them downe into the fyery pitte/oute of y which they maye neuer aryse.

**L**et nothyng prosper e in thet the with this besy tonged & lyinge ma: let his owne myschese hunt forth this violent man vntyl it hath cast him downe hedlynge.

**I** knowe that the lorde will avenge the poore afflicted: and delyver y nedeons.

*Domine clamavi. Psalm 143 fo. 224*

**T**he rightwise verely shall magnifie and spiede thy name: the pure in harte shall dwell in thy presense.

*The argument is the 143. psalm.*

**D**avid chased awaye frome y tabernacle of god/prayeth first to obayne y spirite wherby he mought preferre the frendely sharpe rebuke of the saintes the favoure of thungodly (their felicity despised)/afterwarde he desyerth worthy vengeance to his enimes & his owne delivrance.



**L**orde it is thou that I call vpon: haste the to me/heare me as sone as I shall call vpon the.

**L**et my prayer ascende luckely into thy syghte lyke incense: let the lifytynge of my handes be in the stede of theaueynge sacrifice.

**ff.**



Domine clamaui. Psal. 141.

lorde/set a keper to my mouth: &  
Kepe thou diligently the dole of my  
bowe thou not my harte lippes.  
into eny myschevous thyng: lest I  
be aboute to committe vngodly dea  
des with men geuen all to wykednes  
es & so eate their dainties with they  
et y rightwysse smite me for my  
soules profite: for I had leue he ch  
astened me then y softe ointement  
of thungodly shulde soruple my hed  
or yet do I stande instantly wi  
th my prayer: ageynst their malice.  
et their chiefe rulers be caste do  
wne hedlynge into stonney places:  
that yet wother men myghte beare  
my swete wordes.

as mon that plouggeth/spitteth &  
devydeth therthe/ even so were we  
shaken a sondre: ad oure bones we  
re scatrede aboute oure graves.

Domine clamaui. Psal. 141. fo. 225

Herfore vnto the o lorde/ lorde/  
my eyes are lystop: when in the put  
I my truste/pow' thou not oute my  
epe me frome their snares soule.  
which they have bente for me: and  
frome the trappes of them which  
are geuen all to wykednes.

Let theis vngodly fall into their  
owne snares: whyles I escape for  
ever with wother men

¶ This argument into y. 24. 2. psal.  
Here David remembreth his fly  
ght frome Saule into a certaine ka  
ue where he abode (as he beleved) his  
owne taking & was in a grevov' str  
ainte/ but he prayed to y lorde. The  
de y history in y firste of y kynkes  
y. 24. cap. ¶ The title of the psalme

This psalm. is the instruction of  
David/ and his praiser when he was  
in the kave.

ff. 2.





Unto the lord I cryed: be-  
fore the lord I fell downe  
and made my prayer.

Before hym I poured  
forth my hevy meditacion: before  
hym I layd my straite anguisshe.

When my spirite was sore tormen-  
ted with ynn my selve/ and thou kne-  
west my waye: they setted snares  
for me in the pathes where I wente

I looked on my right hande and I  
looked on my left hande/ and there was  
not won that wolde make eny kno-  
wledge to me: all refuge was takē  
frome me/ there was not won that  
wolde seke to save my lyfe.

I cryed vnto the (o lord) / and I  
sayed: thou arte my helpe/ thou arte  
my porcion amonge y lyvynge men  
Attend vnto my crying for I am  
in a grevous and wretched state: de-

lyve me frome my persuers for th-  
ey have prevayled aginst me.

Rede my soule oute of presone y  
it myght spiede thy name: let me be  
compassed aboute with right wysme:  
for it is thou that shalt do me good

¶ This Psalm hath the same ar-  
gument with the psalme before/ for  
it entreteth the same mater. ¶



Lord heare my prayr/ ly-  
stene vnto my fervēte be-  
sechyng for thi trowth-  
es sake / graunte me for  
thy right wysnes.

Have thou not to do with thy ser-  
vante in iugemente: for in thy prese-  
nce no man lyvynge is reputed rig-  
htwise.

cruell enmye verely psecuted



Domine exaudi. *Psalm 124*

my soule: he hath cast downe my li-  
fe into the therthe: he hath set me in de-  
tkenes lyke as men iuged to dethe:  
my spirit is sore troubled with y<sup>e</sup>  
me: and my harte wepeth colde in  
my breste.

But at laste I remembred the da-  
yes paste: I considred all thy wor-  
kes and pondred in minde the dedes  
of thy handes.

I stretched forth my handes vnto  
the: my soule despyerously panted ad  
breathed for the: I gaped for the ly-  
ke thyrsty erthe: Selah.

After the to graunte me o lorde for  
my spirit faynteth: hyde not thy fa-  
ce frome me onlesse I be lyke men  
goinge downe into their graves.

Take me shortly to heare of thy  
mercycable goodnes for in the do I  
truste: shewe me the waye wherby

Domine exaudi. *Psalm 124* 227

I maye goo/for vnto the haue I ly-  
fted vp my soule.

Delpyre me frome my enymes O  
Lorde my god: for at the do I hyde  
my selve.

Teache me to do thy plesures / for  
thou arte my God: thy good spirit  
mought lede me into the rightwaye  
for thy names sake Lorde restoe-  
re me: for thy rightwisnes leade my  
soule oute of this strait anguysshe  
e and for thy mercies sake alto de-  
stroye my enymes: and shake awa-  
ye all that trouble my soule / for I  
am thy servante.

*Psalm 124*

Here in this Psalm David the  
Prophete prayseth the Lorde God  
for that he hath delpyred hym fro-  
me all periles and frome all hys

ff. 4.



21 benedictus Dominus.

troublous enymes and hath made  
hym kynge and his kyngdome to  
floureshe with all maner felicitye.

**D**rayfed be the lord which  
sygheteth for me: which  
hath instructe my han-  
des to bataile and lerne  
my fyngres to syghte.

Which is my myghty bulwarke/  
my castell/ & my delyverer: my shyl-  
de and he in whome I truste whi-  
ch casteth the people vnder me.

Lord what thyng is man that  
thou thus myghte sette by hym?  
what is this mortall man that thou  
thus regardest hym?

Man is lyke a thyng of naughte:  
his dayes are but a vayne fleynge  
shadewe.

But yf orde letteth downe the vyl-  
lains & descendeth: he toucheth yf hilles

22 benedictus Domini. 228.

and they smoke.

He casteth forth lyghtenynge ad  
scatereth them: he sendeth forth his  
arowes and distroubleth them.

Let downe thy hande from abo-  
ve and delyver me: delyver me fro-  
me theis myghty waters and frome  
the power off strange men.

Whos mouth speket vayne thy-  
nges: and their righthande is a ri-  
ghthande doynge despayte.

O god I shall synge a newe dyte  
vnto the: with kit and ten strynge  
instrumentes shall I synge vnto yf

Which bringest helpe vnto kynges:  
which hast delyvered Dauid thy ser-  
vante frome the myscheves swerde.

Take me vp and delyver me fro-  
me the handes off strange men: whos  
mouthes speke vanities & whos  
right hande is a righthande yf doith  
despayte.



**B**enedictus Dominus.

That oure sonnes might growe li-  
ke vrell thy vynges plantis: and oure  
daughters gorgeously set forth ly-  
ke the korned houses myght repre-  
sente the beutye of the temple.

Let oure garners be repleyneshed  
with all maner of corne: and oure  
shepe with thousande folde encrease  
myght fullfyll every waie.

Let oure open be stronge for dia-  
ughte and burdene: no brekyng yn  
no runninge oute/ no oute kryng  
in oure stretes.

It appe is that people with whom  
it goith th<sup>o</sup>: hadde is that people w-  
hich holdeth the lorde for their god.

**I**n this psalme David declareth  
the mercy of god to be so powered  
forth into every man: that all thyn-  
ges do prayse and magnifie it / but

**Psaltabo.**

fo. 229.

chiefely the faithfull men which ar  
most plentuously fylled with it.

**T**he hymne of David.



I shall extoll the (God) o  
kyng: and shall publyshe  
thy name thorowt all the  
worldes.

Continuallly shall I magnifie ad  
praysse thy name: thorowt all y wo-  
rldes.

create is the lorde & worthy myce  
he praise: his greatnes cannot be se-  
arched.

Frome age to age thy workes sh-  
albe praised: and they shall declare  
thy noble actes.

Al my mynde shalbe earnestly set  
at all tymes to declare thy cleare &  
glorious fame: and also to publisse  
thy marvelous dedes.



en shall speke forth the mygh-  
ty power of thy myracles: and I sh-  
all put the in mynde of thy mighte.

en shall shew forth the memori-  
all of thy plentuous mercy: & shall  
ioyfully triumphe of thi rightwises

he lord is favourable and bente  
vnto mercy: slowe vnto wrathe and  
of plentuous goodnes.

gentle is the lord vnto all men: &  
his merciable ientlenes swimmethe  
over all his workes.

all thy workes shall magnifie y:  
& thy mercy shall declare thi selve.

en shall preache the beutefull  
glorie of thi kyngdome: & shall ex-  
toll thy dedis with wordes.

hat they myght certifie and shew  
we men his noble actes: his glory &  
his clearnes.

thy kyngdome is a kyngdome in

to all worldes: and thy power is a  
power thowrte all ages.

he lord stayeth who so ever fly-  
deth: & as many as are thruste do-  
wn he lyfteth vp againe.

he eyes of all thinges loke vp ad-  
waite vnto the: and thou gevest the  
meate in tyme.

hou openest thy hande: and satis-  
fiest all thynges lyvyng for thy  
goodwyl.

ightwise is the Lord in all his  
wayes: he is good in all his dedes.

resent is the lord to as many as  
call vpon hym: to as many as call  
vpon hym of true belefe.

o them that feare hym he make-  
th all thynges acceptable: he heare-  
th their crynge/ and saveth them.

he lord kepeth all y love hym:  
and all thungodly he wyll baneshe.



auda ala mea. fol. 40

Thy mouth shall speke the prayse  
of the lord: and every thinge lyvyn-  
ge shall spredde his holy name into  
all the worldes.

**T**his psalme is a prayse of lyke  
argument with the psalme before/  
save that here y prophete dissu-  
adeth the chesely y truste in to men/w-  
hen it is so that god is he which al-  
lone both maye save and will save  
all that truste in hym.

**P**raise ye y lord.

**P**raise y lord (my soule)  
shall prayse the lord  
whyles I lyve: I shall sy-  
nge vnto my god as longe  
as I shall have my beyng.

Truste not in princes which are  
but men: in whom there is no savyn-  
ge helthe.

auda anima. fol. 41

Their breath goeth forth of their  
bodies: a by a by they are turned into  
their erthe/in the same daye all their  
counsels perishe.

Happy is he that seeketh helpe of y  
god of Jacob: and whose hope is y  
lord/his god.

Which hath made heavens and er-  
the: the see and what so ever are con-  
teyned in them/which kepeth his  
promyse for ever.

Which avengeth men vexed wro-  
ngfully: which geveth meate to y  
honger/it is the lord y loseth men  
in holde.

He lord geveth syght to the blind:  
the lord lysteth vp men oppres-  
sed/it is the lord that loveth the ri-  
ghtwise.

He lord kepeth strangers he lyf-  
teth uppe the yonge fatherles and



audate dominū quo. *Psalm 147.*  
the widures: & the purposes of thū.  
godly he turneth vpon so downe.  
The lord shall be kynge for ever:  
which is thy god (o Syon) into all  
ages. *¶*

*¶* In this psalme the prophet exhor-  
teth Israel be name to y prayse of  
god / & also y cytesens of Jerusalem

**P**raise ye the lord / for it  
is a plesunte and a ioy-  
full thyng to praise our  
god: their is no thyng so  
to be desyerd as the prayse of hym  
The lord shal restore Jerusalem:  
and shal gather to gyther the scat-  
tered outelawes of Israel

he healeth the broken in harte: &  
easeth their heuy labours.

he noumbreth the starres: and  
geueth names to them all,

audate dom. quo. *Psalm 147.* 232  
reate is our lord & grete is hys  
powr: his witte maye noman copie.

he lord lyfteth vpon y meke hēde  
lowlyons: & the proude vngodly he  
casteth downe to the grounde.

ynge ye to the lord with than-  
kes geuige: synge ye vnto our god  
with harpe.

hich overledeth the heavens with  
clowdes: & prepareth rayne for the  
erthe and bryngeth forth grasse in  
the hylles.

hich geueth catall their foode: &  
meate also to the ravenes chekes cal-  
lynge for it.

he delighteth not in stonghte and  
stronge stedes: nether hath he plesu-  
re in the trompetes of men.

ut his plesure is in they that fe-  
are hym: and truste vpon his mercy  
raiseth ou the lord o Jerusalem:  
*BB.*



Maudate Dom. quo.

praise thy god o Zyon.

For it is he that shall strengthen the barres of thy gates: and shall lade thy eytesens withyn the with plentiuouse gyftes.

He endueth thy costes aboute the with pease: and satisfieth the with the moste purest flower of y. whete. He sendeth forth his plesures into therthe: his commaundements runne forth swyftly.

He geueth downe snowe lyke wolle: and the hore froste he scateth lyke ashes.

He casteth forth his haile like gobberies of birde: who maye abide his. He sendeth forth his worde colde: and melteth them awaye: he leadeeth backe his wynde: and the waters drope downe.

It is he that tolde his plesures to

Maudate Do. de. Psal. 148. fo. 233.

Jacob: this ordinaunces ad decrees vnto Israhel.

With no nacion hath he thus deale: nether to eny wother did he publyshe his decrees.

Prayse ye the lord.

The argument vnto the 148. psal. In this psalme the prophet exhorteth all creatures both hevenly & earthely to the prayse of god.

Prayse ye the lord.



Prayse the lord ye hevenly myndes: prayse ye he that are above.

Prayse hym all kunge: prayse hym all his hoste rownde aboute hym.

Prayse hym sonne and mone: prayse hym all bryght & shynynge starre: prayse hym y moste hyghest (res. heven: & ye waters y at above thea-  
(vens



audate domi. de celis. Psal. 148.

praise ye the name of the lord: for  
he made all thynges with a worde.  
And hath made them to stande fa-  
ste into all worldes: he hath given  
them a lawe which they breke not.  
praise the lord all creatures off  
therthe: dragons & all depe waters  
per / hayle / snowe / yse / stormey  
wyndes: doinge his commādemēte  
ountayns and all hyghe hylles:  
fruitfull trees / and all cedre trees.

all wyld bestes & tame: all thin-  
ges that kriepe / and fethred fowles.  
ynges of therthe and all people:  
princes and all rulers off therthe.

engle men & maydens / olde men  
and yonge: praise the name off the  
lord for it is only hyghe and spie-  
de over erthe and heavens.

we shall lyste the power off hys  
people: it becomethe his sayntes to

antate. Psal. 149. 234

praise hym / which have professed  
hym: even Israel his owne people  
which cometh vnto hym.

praise ye the lord.

praise ye the lord. Psal. 149. pfa

In this psalme the prophet ex-  
horteth Israel to praise god.

praise ye the lord.

**S**ynge ye to the lord with  
a newe dyte: his praise sh-  
albe in the congregaciō off  
the sayntes.

Israel shall reioyse off his make-  
er: and the cytesens of Zyon of the-  
ir kynge.

they shall praise his name with  
trompete: synge ye vnto hym with  
taberet and harpe.

our lord welplested with his peo-  
ple: shal ouercome lowlydes with his  
armes shal reioyse evē from helpe

BB. 3.



**C**antate. the thirde. Psal. 146

their hartes / and the nobles shall  
trumphe in their couches.

**T**he exaltynge of god is in theyr  
throtes: and in their handes a twy  
edged swerde.

**T**o take vengeance vpon the gen  
tiles: and to correcke the people.

**T**o synde their kynges in chaines:  
their moste nobleste rulers in fet  
ters of yerne.

**T**o execute iugement emonge the  
as it is wryten: this glorie shall be vn  
to all that are his sayntes.

**T**he argument vnto the 146. psalme.  
**I**n this psalme the Prophet exhorteth  
to the prayse of god: and that  
not only with voyce but with all  
maner of musycall instrumentes.

**T**he title of this psalme.  
**P**raise ye the lord.

**A**ndate do. in sanc. Psal. 150. f. 235



**P**raise hym that kepeth  
his residence in his secre  
te holy place: praise hym  
that reigneth in the fir  
mamente / the seate off hys power.

**P**raise hym for his strengthe: pra  
se hym for his almyghtenes.

**P**raise hym with soune of tromp  
etes: praise hi with lutes & harpes.

**P**raise him with timpany & tabe  
ret: praise him with organs & pipes.

**P**raise him with softe clari cymba  
les: praise hym with lowde clari  
cymbales.

**T**hat so ev' thyng is endued wi  
th breathe: let it praise the lord.

**ANDE YE THE LORD  
DE.**



**C** *Ex libris de fide et*  
**Psalmes.**

**A**d te Domine servavi. *Psalm. 124.* f. 35  
**A**d te Domine clamabo. *Psalm. 141.* f. 40  
**A**fferte Domino. *Psalm. 135.* f. 41  
**A**udite hoc. o. gen. *Psalm. 135.* f. 77  
**A**ttendite. *Psalm. 135.* f. 123  
**A**d Dominum. *Psalm. 135.* f. 205  
**A**d te servavi. *Psalm. 135.* f. 207  
  
**B**eatus vir. *Psalm. 128.* f. 2  
**B**eati quorum. *Psalm. 128.* f. 47  
**B**enedicam Dominum. *Psalm. 135.* f. 50  
**B**eatus qui intelli. *Psalm. 135.* f. 66  
**B**enedixisti Dom. *Psalm. 135.* f. 137  
**B**onum est confi. *Psalm. 135.* f. 150  
**B**enedic. *Psalm. 135.* f. 163  
**B**enedic. *Psalm. 135.* f. 164  
**B**eatus vir qui. *Psalm. 135.* f. 184  
**B**eati immaculati. *Psalm. 135.* f. 192  
**B**eati omnes. *Psalm. 135.* f. 210

**B**enedictus Do. *Psalm. 135.* f. 227  
  
**C**um invocarem. *Psalm. 124.* f. 5  
**C**onfitebor tibi. *Psalm. 135.* f. 12  
**C**onserve me. *Psalm. 135.* f. 20  
**C**eli enarrant. *Psalm. 135.* f. 27  
**C**onfitebimur tibi. *Psalm. 135.* f. 119  
**C**antate. *Psalm. 135.* f. 155  
**C**antate. *Psalm. 135.* f. 157  
**C**onfit. *Psalm. 135.* f. 167  
**C**onfi. *Psalm. 135.* f. 171  
**C**onfit. *Psalm. 135.* f. 174  
**C**onfitebor. *Psalm. 135.* f. 183  
**C**onfi. *Psalm. 135.* f. 190  
**C**onfi. *Psalm. 135.* f. 216  
**C**onfitebor. *Psalm. 135.* f. 219  
**C**antate. *Psalm. 135.* f. 234  
  
**D**omine quid. *Psalm. 135.* f. 4  
**D**omine ne. *Psalm. 135.* f. 8  
**D**omine deus. *Psalm. 135.* f. 9  
**D**omine Dominus. *Psalm. 135.* f. 11



Dixit insipiens. psal. 14. fo. 18.  
 Domine quis habi. psal. 15. fo. 19.  
 Diligam te. psal. 18. fo. 22.  
 Domine in virtute. psal. 21. fo. 30.  
 Deus meus Deus. psal. 22. fo. 31.  
 Dominus regit. psal. 27. fo. 34.  
 Domini est terra. psal. 24. fo. 34.  
 Dominus illumina. psal. 27. f. 38.  
 Dixit iniustus. psal. 26. fo. 55.  
 Domine ne. 2 secunde. psal. 28. f. 60.  
 Dixi custodiam. psal. 29. f. 62.  
 Deus auribus. psal. 44. fo. 70.  
 Deus noster re. psal. 46. fo. 74.  
 Deus deorum. psal. 50. fo. 79.  
 Dixit insipiens. psal. 51. fo. 84.  
 Deus in nomine tuo. psal. 54. fo. 85.  
 Deus repulisti. psal. 55. f. 94.  
 Deus Deus meus. psal. 57. fo. 97.  
 Deus misereatur. psal. 59. fo. 102.  
 Deus in adiutorium. psal. 60. f. 109.  
 Deus iudicium tuum. psal. 62. fo. 112.  
 Deus venerunt gen. psal. 79. fo. 119.

Deus stetit in syna. psal. 82. f. 134.  
 Deus quis similis. psal. 83. fo. 134.  
 Domine Deus fa. psal. 88. fo. 141.  
 Domine re fugium. psal. 90. f. 147.  
 Dominus reg. deco. psal. 93. fo. 151.  
 Deus ultionum. psal. 94. fo. 152.  
 Dominus reg. epul. psal. 97. f. 156.  
 Dominus reg. iras. psal. 99. fo. 158.  
 Domine ex. 2 f. 160. psal. 102. f. 160.  
 Deus laudem meam. psal. 109. f. 179.  
 Dixit Dominus. psal. 110. fo. 182.  
 Alleluia quoniam. psal. 116. f. 188.  
 De profundis. psal. 130. f. 211.  
 Domine non. psal. 131. fo. 212.  
 Domine probasti. psal. 139. fo. 220.  
 Domine clamaui. psal. 141. f. 224.  
 Domine ex. 2 f. 226. psal. 143. f. 226.  
 Exaudi Domine. psal. 145. f. 21.  
 Exaudiat te Dominus. psal. 148. f. 29.  
 Exaltabo te Domi. psal. 150. f. 43.  
 Exultate iusti. psal. 151. f. 48.



**N**oli emulari. psal. 37. fo. 57.  
**N**onne deo subiecta. psal. 61. f. 96.  
**N**otus in iudea. psal. 76. fo. 120.  
**N**on nobis domine. psal. 115. f. 187.  
**N**isi quia dominus. psal. 124. f. 207.  
**N**isi dominus edi. psal. 127. f. 209.

**O**mnes gentes. psal. 47. fo. 75.

**O**ratatum cor. psal. 108. fo. 178.

**Q**uare fremuerunt. psal. 1. fo. 3.

**Q**uare domine recessi. psal. 2. f. 14.

**Q**uam admodum de. psal. 42. f. 68.

**Q**uid gloriaris in ma. psal. 54. f. 83.

**Q**uam bonus. psal. 73. fo. 114.

**Q**uare deus repu. psal. 74. fo. 117.

**Q**ui regis israel. psal. 80. f. 131.

**Q**uam dilecta. psal. 84. fo. 136.

**Q**ui habitat in. psal. 91. f. 148.

**Q**ui confidunt. psal. 125. fo. 208.

**S**aluum me fac domine. psal. 11. f. 17.

**S**i vere utique iusti. psal. 58. fo. 90.

**S**aluum me fac deus. psal. 69. fo. 106.

**S**epe expugnaue. psal. 129. fo. 211.

**S**uper flumina Ba. psal. 137. f. 218.

**T**e decet hymnus. psal. 65. fo. 99.

**T**erba mea auribus. psal. 5. fo. 6.

**T**squequo domine. psal. 13. fo. 18.

**T**u quid domine re. psal. 74. f. 117.

**T**oce mea ad do. psal. 77. fo. 121.

**T**enite exultemus. psal. 95. f. 154.

**T**oce mea. psal. 141. f. 225.

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 in the year of our lord  
 1530. the 16. daye of Jan  
 uary by me Fran  
 cis foye.  
 I Draise ye the lord.